

AMERICA

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Chronicle

Home News.—The failure of the League of Nations to reach an agreement over the seating of Germany in the Council had, as was expected, serious results in this country. Belief was expressed in

Coolidge and the League

many quarters that the original American objection to the League had been justified, namely, that to be effective it must be a super-State, but that if unanimity is required for a vote it loses all power whatsoever. A more serious result than this was the effect the deadlock was expected to have on President Coolidge's plans for world disarmament. This project is undoubtedly deferred to the dim future. Indeed, in some quarters the fact of the deadlock is attributed to European fears of American plans for disarmament. However this may be, it is understood that the President viewed the events at Geneva with deep concern because our present relations towards the League, especially in its disarmament policy, will be seriously involved. Advices from Washington indicate that the Administration feels distinctly surprised at the call from Geneva to discuss Ameri-

can reservations to our entrance into the World Court.

The prohibition agitation continued and was even fanned to greater heat by the results of the straw vote carried on by several hundred newspapers practically covering the country. This vote showed a majority in favor of the present law in only three States and in most States

Prohibition

showed a majority against it from 4 to 1, to 10 to 1. At the same time, the Methodist Board of Temperance, Prohibition and Public Morals, and the Anti-Saloon League continued to agitate their side and even, on March 13, approached the President in the hope of obtaining from him some statement in their favor. The only result they obtained was an intimation from the White House that the President would hold aloof from the controversy.

The approaching primary elections in several States for nominations to the Senate are attracting an unusual amount of attention. The situation in Illinois has already been mentioned in these columns.

Politics

In Indiana the two present incumbents, Watson and Robinson, are both seriously threatened. In Pennsylvania three outstanding candidates are in the field, Senator Pepper, Governor Pinchot and Congressman Vare. This latter contest is at once a struggle between the "drys" and the "wets" and between one insurgent and two regular factions in the State organization. The country is also watching with interest events in Massachusetts, where political observers predict the election of ex-Senator Walsh over Senator Butler, the friend of the President.

Belgium.—An unexpected depreciation in the Belgian franc in the middle of the month threatened for a time to disrupt the Cabinet. It is feared that had not Foreign Minister Vandervelde been absent at the time in Geneva a collective resignation of the Cabinet

Crisis over Franc Fall

would have taken place because of the bitter attacks on M. Janssen, Finance Minister, in which Liberals and Socialists alike joined. He was openly accused of having deceived the Chamber of Deputies by causing information to be broadcast that negotiations for a large international loan to stabilize Belgium's currency had been concluded. The Belgians sought \$150,000,000 to constitute a currency reserve and presupposing that English and American bankers in Paris had agreed to a loan the Belgian Government had a monetary loan voted. But

the bankers had not agreed. Rather they wished to reduce it to \$1,000,000 and put conditions which the Belgians refused to accept. In his defense M. Janssen laid the blame for the trouble at the door of the business men and manufacturers and Premier Poulet added that the Government would procure the names of all traders during the panic and those responsible for it would be punished.

Chile.—A new crisis has arisen in Tacna-Arica over the registration of voters for the intended plebiscite which was fixed for March 15. Peru, claiming that a sufficient protection for her voters has not yet been established, demanded of General Lassiter that the date of registration be postponed. The Peruvian delegate claims that the guarantees which General Pershing required of the Chileans have not been made effective and threatened to withdraw from the plebiscite unless the registration was postponed. The Chileans refused to have the execution of the guarantees taken out of their hands.

*The Tacna
Difficulty*

China.—In the middle of the month Chinese militarists in the Tientsin locality precipitated trouble with the Powers by closing the port of Tientsin and cutting off all shipping communication with Peking. Guns were placed on the Taku forts and it was reported that mines had been planted at the mouth of the river. These measures were taken by the Kuominchun military officials because the Fengtien squadron supporting Marshal Chang, the Manchurian leader, was at the entrance to the Taku bar and some of their transports were supposed to have entered the river in the wake of the merchantmen. But the blockade of the port was a violation of the 1901 Protocol. Accordingly the Powers—United States, Great Britain, France, Japan and Italy, sent an ultimatum to the forces of Generals Feng and Wu demanding that they permit passage of ships or take the consequences. The demand was complied with. Meantime, on March 12, two Japanese destroyers attempting to go up the river Pei were fired upon and one Japanese officer was killed and several wounded. The Chinese Government attributed the firing to a misunderstanding. However, Japan has demanded an apology and indemnification. It is significant that during the trouble American Protestant missionary interests at Peking called upon Minister MacMurray and urged him to prevent American participation in the threatened action of the foreign naval forces.

*Tientsin
Blockade*

Czechoslovakia.—On March 17 the Cabinet headed by Anthony Svehla resigned. President Masaryk is expected to call Jan de Cerny to form a new Cabinet in which it is understood that Benes, as Foreign Minister, and Dr. Englis, as Minister of Finance, will retain their positions. A number of problems had of late been demagogically exploited by the Socialists. The first of these was the really necessary adjustment of the salaries of State employes, which the extravagant Socialist demands rendered impossible. On the other hand the Socialists

*Cabinet
Falls*

refused to allow the small sum needed to increase the inadequate pittance of the clergy, although even the Liberals were ready to assent to this. Other problems were the duration of military service, the agricultural customs duties, owing to the imperative necessity of some protection in this regard, and finally the pending recognition of Soviet Russia, a step desirable from an economic point of view, but exposing the country to the real dangers of Bolshevik propaganda.

France.—Premier Briand's definite stand in the Geneva assembly has had a conciliatory effect on his political opponents at home, and was interpreted as rendering more likely the continuance of his leadership in French affairs, whatever may be the changes or vicissitudes of the Government itself. His plan to return to Cabinet and Chamber activities by March 18 resulted in the convening of both houses on that day, with an accumulated program of pending matters slated for discussion. One of the most important interpellations of which the President of the Chamber had been given notice was that of the Right Deputies in the matter of the Cabinet's constitution. The appointment of Louis Malvy as Minister of the Interior was outstanding among their difficulties. Finance Minister Raoul Peret was expected to launch no immediate measures towards fiscal reform, but to content himself with securing passage of the new taxes already voted by the separate houses, and rely on provisional credits to tide over the next two months. Public subscriptions to the National Defense Bonds, to the extent of 74,000,000 francs in excess of the amount asked for, moved the Finance Minister to emphasize that "the nation was wrong to be alarmed. We are improving our finances by confidence."

*Briand's
Prestige
Greater*

Its correspondent at Tangier has forwarded to the London *Times* a letter ostensibly prepared by Abd-el-Krim, in which the latter informed the world of the state of affairs in Morocco. Disavowing responsibility for present hostile conditions there, the Riffian chief emphasized his desire to make peace, with justice and tranquillity his only ambition, but he averred that neither France nor Spain has proved amenable to approach. He denied any affiliation with Soviet or German officials.

*Letter of
Abd-el-Krim*

Germany.—The League failure is not taken very tragically in Germany. There is even, as in France, a certain amount of relief that definite action has been deferred until September. Those who favored entrance into the League continue in the same sentiments, while the opposing parties would avail themselves of this occasion to overthrow all League projects entirely. What most concerns Germany at the present moment is the speedy evacuation of the Rhineland by the remnant of the Allied occupation. The people themselves have been distracted from the larger League issues by the question whether or not the property of the former princes should

*The League
Problem*

be confiscated, according to the demand of the more radical parties. In regard to Germany's position at Geneva Dr. Gessler, acting Chancellor during Dr. Luther's absence, claimed that: "Behind all the occurrences at Geneva lie promises to individual States which are kept secret from us. It is that which has caused the crisis and that is the reason why the German delegation cannot give way."

Great Britain.—After months of debate and deliberation the Coal Commission has issued its report. It is voluminous and exhaustive. Substantially, it rejects all

*Coal
Commission
Reports*

suggestions of the nationalization of the mines, and maintains that they must remain privately-owned. It is equally emphatic in advocating that the Government purchase and become the future owner of all mineral property while granting to private enterprise concessions for working them. Regarding the coal subsidy, the report declares that it is indefensible that people engaged in other industries should be taxed to provide profits for the employers or maintain the wages of the workers in a particular industry. The Commission considers it impossible to maintain the increase of wages according to the standard granted in 1924 and declares a reduction in certain districts essential, but the sacrifices should be made by the better paid men. It points out that before sacrifices are asked of the miners all practicable means for improving the organization of the industry or increasing its efficiency should be adopted. It is of opinion the standard length of the working day remain unaltered. The press has commented variously on the report and Premier Baldwin has urged both owners and workers to study it carefully before deciding on a course. Meanwhile the public at large is wondering what is going to happen on May 1, when the subsidy ceases and even optimists consider the situation grave.

The Council of the League of Nations in its public session on March 11 formally and definitely awarded the disputed Mosul territory to Great Britain. This award was made on the receipt of notification from the Government that she had extended for twenty-five years her mandatory regime over Iraq in accordance with the terms of the December Council.

Mosul

Recently Mr. Churchill made a statement on the French debt to the Commons, to the effect that the Government intends to resume as soon as possible negotiations which have so often been interrupted.

*In the
Commons*

The remark was occasioned by the change of the French Finance Ministers and the fear of some members of Parliament that this might bring a change in Great Britain's attitude. Mr. Churchill said: "The Government regards the agreement made with M. Caillaux in August as binding on both parties."—The army estimates for the coming financial year published during the month show a decrease of £2,000,000 from those of last year. The personnel, exclusive of India, is 159,400: the strength of the army

reserve, 96,000. The territorial army strength shows 6,313 officers and 138,332 of other ranks.

Ireland.—The extraordinary Ard Fheis met for three days in the middle of the month. There was a large attendance including representatives of the Sinn Fein clubs of Britain. The high spot in the session was the vote on Father O'Flanagan's amendment to the proposal of President De Valera regarding the attitude of the Republicans to the vote of allegiance. The amendment was carried by five votes, some delegates abstaining from voting. As De Valera considered the result unfavorable to his policy he at once resigned as President of the Ard Fheis. Subsequently the Assembly passed a resolution expressing its admiration of his work as its President. On the adjourning of the assembly De Valera and Miss MacSwiney issued a joint note to assure the Republicans that the party is still united.

*Ard
Fheis
Meeting*

Italy.—Asserting that "we here are all distinctly and positively anti-Socialist," Premier Mussolini in a speech before the Senate, March 11, characterized the bill which that body forthwith passed, by a vote of 139 to 27, as the "most courageous, most audacious, most radical and most revolutionary reform yet proposed by the Fascist Government in its forty months of office." The measure renders unlawful all strikes and lockouts, establishes compulsory arbitration, and provides for special labor magistrates who will solve all difficulties between capital and labor. In his undisguised attack on Socialistic doctrine, the Premier found nothing "more burlesquely comical" than the "effort to make people believe that human happiness depends exclusively on satisfying man's material needs."

*Strikes
Made
Illegal*

The first two days' examination of witnesses in the Matteotti trial resulted in little progress. Eyewitnesses of the kidnapping of the former Socialist Deputy were unable to recognize any of the five prisoners on trial, and their evidence in some details proved conflicting.

*Other
Current
News*

Cesare Rossi, erstwhile associate of Premier Mussolini, continued to attack that official in his statements to the press, syndicated from Paris.—In their contemplated visit to Italy, the King and Queen of Yugoslavia, it is announced, will be the guests of the royal family, and will occupy those quarters in the Quirinal Palace provided for President Wilson during his stay in Rome. An unofficial statement asserts that because of diplomatic differences with the Holy See the royal pair will not be received at the Vatican.

Japan.—In an exciting Diet session on March 11 a fight developed which resulted in one man being stabbed and several others beaten. The immediate matter which culminated in the general struggle followed charges made by Seigo Nakano, a member of the Kenseikai (party in power), that General Tanaka, President of the Seiyukai

*Disorder
in Diet*

(principal opposition party), was responsible for the maladministration of secret funds amounting to several million dollars during the occupation of Siberia following the World War. Tanaka was then Minister of War. The Seiyukai members retorted that Nakano had distributed Soviet propaganda. The Speaker had to adjourn the House as it was impossible to transact business. Prolongation of the Diet, supposed to end March 21, became necessary, but it looks as if it will be impossible to finish all business before the fiscal year ends and it must adjourn. As a result of the Diet disorder more than twenty men are to be tried, the Representatives by the Diet, the others in the courts. Subsequently the factions which were responsible for the rowdy scenes reached a compromise and agreed to maintain peace during the remainder of the session.

Mexico.—The Most Rev. George Caruana has been appointed Apostolic Delegate to the Antilles and Mexico. He will not be required to present himself officially to the Mexican Government as his position is not a diplomatic one. Archbishop Caruana, though at present in Mexico City, will permanently reside in Havana—It is learned that the party of exiles expelled from San Luis Potosí on February 18, was composed of eight Spanish priests, of whom three were Redemptorists, one a Carmelite, two Franciscans and two Dominicans. After arriving in Mexico City they were herded together in a small room near the offices of the Department of the Interior until a guard could be found to watch them constantly. After having secured passports they were deported to Laredo, Texas on February 25.—The headquarters of the Young Men's Catholic Association in Guadalajara has recently been closed by order of Governor Zuno.—On March 12, three State representatives were killed in a riot resulting from orders to close a Catholic Church and expel the priests at Jalisco, a town near Tepic, in the State of Nayarit.—An attorney for the Mexican consulate in New York, recently returned home from Mexico City, made a public statement on March 14 concerning the religious situation in Mexico which, he asserted, reflects the views of those dominating the Mexican Administration. The salient points of his speech are as follows: "We cannot understand a Church which considers herself superior to the Government" and continues, "the new legislation has been enacted purposely to free the country from the dominance of any one religion. Heretofore the Catholic Church has repeatedly defeated all progressive measures and persisted in disobeying national law. The Church must not be permitted to control knowledge or its acquisition.... Our growing generation is being amply provided for by the new schools and no body or sect should be allowed to interfere with attendance at schools where a better citizenship can be trained."—General Estrada, formerly Secretary of War in the early Administration of President Obregon, but later turned rebel against the Federal forces becoming a leader in the De La Huerta revolution, declared on March 12 at Los

Angeles that a crisis in the Mexican Government is imminent, the outcome of which will lead to the downfall of the Calles régime. His declaration is considered significant because in his last revolutionary activities, then against Obregon, he was making notable progress until the United States intervened by supporting the existing Government. On hearing of his statements, Mexican officials declared they have nothing to fear over what Estrada has said as he is discredited by the Mexican people.

League of Nations.—"A tragedy" was the comment of Sir Austen Chamberlain on the failure of the Geneva session. Ostensibly Brazil alone was responsible for ending all further parley when its delegate, Mello Franco, summarily announced: "I have the honor to communicate to the Assembly that the instructions of my Government are irrevocable and final." Those instructions were that Brazil must receive a permanent seat in the Council should any changes be made in its constituency. Externally at least, an accord had been reached between France and Germany which would have made possible Germany's admission, had Brazil not exercised its power of veto. But it is well understood that the developments which took place at Geneva do not all appear upon the surface; much less are they recorded in the press. While apparently Brazil flew in the face of the almost three score nations represented in the League, it is quite certain that she had silent abettors and possibly strong instigators to take her "irrevocable and final" step, which in many quarters is regarded as having prevented a more disastrous outcome. It is stated that no criticism of Mello Franco was permitted in the Italian press, and the French papers felt rather relieved at the adjournment of the League, since the proposed solution had been the retirement of Czechoslovakia and Sweden to admit Poland. Briand, in the mean time, declared the necessity of a change in the League constitution itself so that no single nation can hereafter exercise veto power. This is regarded as being intended to safeguard France from the possibility of future vetoes by any country. Germany has left her name on the League files for admission in September.

Lucille Borden next week presents a lively and readable discussion of the question: "Why Catholic Novelist?"

Thomas F. Meehan's discussion of American Catholic population in this number will be followed next week by another from our English correspondent, A. Hilliard Atteridge, on "Catholic Progress in England."

Holy Week and Easter will receive due notice in two excellent papers: "Some Paintings of the Risen Christ," by Louise Crenshaw Ray, and "The Meaning of the Church's Liturgy," by Virgil Michel, O.S.B. Dom Virgil's paper is the first of two on the subject.

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Labor and Beer in New Jersey

WRITING in the current *Survey* Mr. Robert W. Bruere reaches a conclusion already presented in these pages, namely, that the anthracite coal strike is "not so much ended as in abeyance." This delusive sort of "settlement" will be tolerated, he thinks, just as long as citizens continue to shirk their "independent right and moral obligation to concern themselves with conditions that constitute a public menace."

The point is well taken, but how are we to blunt it? Had the past Winter seen a repetition of the influenza epidemic of 1917-18, or had unusually severe weather caused an appalling amount of suffering to the poor all over the country, or even some small discomfort to the rich, the coal strike would not have gone beyond the end of November. But since there was no influenza and as most of us managed to keep from freezing, there was not much interest in the miners and less in the owners. We looked on the strike as something inevitable, as an isolated incident—and anyway warm weather will be with us soon. It never occurred to us that this continual war in the coal fields is, in Mr. Bruere's truthful phrase, "a public menace."

For the past few weeks the workers in the textile industries of Paterson and Passaic have been striking. Much suffering is the result, but it is hardly probable that any group of citizens influential enough to make itself heard and heeded, is worrying over the woes of some 20,000 skilled and unskilled workers in New Jersey. Even when the pronounciamientos of the strikers' excessively tactless leader are subjected to a liberal discount, enough remains to show that the workers are not receiving a living wage. But why worry? That is their concern, not ours. Our ox is not gored.

How to awaken the mass of people to realize their

moral obligation to concern themselves with conditions that constitute a public menace is as much of a puzzle to us as to Mr. Bruere. But with every desire to bring the textile capitalists to their senses, we do not see what the strikers expect to obtain from an investigation by the Senate. Some publicity might be secured,—publicity that will be forgotten as soon as the publicity afforded by the 1923 Report of the United States Coal Commission. More to the point, what authority has the Senate of the United States over the textile industry in Paterson, New Jersey?

Whose concern, then, is the strike at Paterson and Passaic? It is suggested, in all good faith, that the two Senators from the State of New Jersey can supply the strikers with the desired information. These learned gentlemen have been much in the public eye of late, discoursing upon certain rights pertaining to the State of New Jersey, but at present jeopardized by the Volstead Act. However, there is no Act which jeopardizes the right of the State of New Jersey to end conditions which put some 20,000 citizens in danger of starvation. To criticize the Hon. Wayne Wheeler or to throw a stone at the Anti-Saloon League argues no bravery worthy of the Congressional Medal, but it is a different matter to club a capitalist. The textile industry in New Jersey needs investigation and, it would appear, correction. That can be better done by the authorities in Trenton than at Washington. In fact, to the extent that law can supply relief, it can be done only by Trenton, and not at all by Washington.

The Colleges at the Eucharistic Congress

WITHIN three months the International Eucharistic Congress will have come and gone, leaving a blessed memory and a plenteous benediction upon the entire country. To the city of Chicago belongs the honor of acting as host to the hundreds of thousands who will come to her from all over the world next June. Upon the rest of us devolves the duty, which is likewise a sacred privilege, of doing whatever is possible to make the Congress a complete success.

One day during the Congress has been set aside for our schools. No doubt the Catholic institutions in Chicago and its vicinity will furnish the greatest number of delegates on this occasion, but it is to be hoped that every Catholic college and university in the country will be able to send at least one accredited representative. Holy Cross College at Worcester, Massachusetts, is providing a plan that is both attractive and unique. Twelve young men, selected by means of a competitive essay contest, will appear for the college. The essays will deal with some aspect of the theology, philosophy, and history of the Most Blessed Eucharist: different topics will be assigned the four classes in keeping with their standards and attainments. While an effort will be made to secure the largest number of appointments for the senior class, at least one student in every class is assured of

a place on the delegation. The students will leave New York on or about June 20, and all the expenses of the trip of seven or eight days will be borne by the college.

The advantages of the plan are obvious. Those students only will act as delegates who have evidenced their interest and their devotion by their willingness to work. The necessary study in preparation for the essay contest will doubtless awaken in many a young soul a clearer understanding of the love which prompted the Saviour to leave us this Gift beyond all price, and strengthen the desire, which exists in some degree in every Catholic heart, to repay love with love. In a very true sense, the plan brings the Congress to the college and the college to the Congress.

At the present moment the Catholic college and indeed all the Catholic educational institutions of the country are approaching a crisis. They are menaced by attack from without, and some, even among those who should love them best, withhold the support which they could easily give to divert it, in not a few instances, to schools and colleges in which the Name of Our Saviour may not be spoken in adoration. With the blessing of God we shall overcome our foes, for when He is with us whom shall we fear? May all our schools pay their homage to Our Eucharistic Saviour at the coming Congress, and there receive at His gracious hands the strength and courage they will sorely need in the coming conflict.

Crime and the Jury

SOME months ago a young woman in Chicago was murdered under circumstances that were unusually horrible and revolting. Indicted and tried, the murderer was sentenced to death, and thereat the usual wrangle began. Two physicians, appearing for the defense, asserted that the condemned man was insane. Dr. Ben Reitman, a gentleman known ten years ago as Union Square's most tireless red-flag waver, but who has since retired to more peaceful fields, was sure that the murderer had delusions, for he was under the impression that a large black cat used to repair to his cell to catch fish. But two physicians appearing for the State were sure that the murderer was sane.

In this conflict of expert opinion Judge Marcus Kavanagh initiated a procedure that should be generally imitated, by ruling all four witnesses out of court and requesting the Chicago Medical Association to send him three alienists of recognized ability. He wished them to testify neither for the prosecution nor for the defense, but to examine the accused man and to report under oath their conclusions. After due examination, they deposed that in their judgment no evidence of insanity was present, and at that the case went to the jury.

In spite of the precautions taken by the court, the well-known eccentricity of the average American jury at once asserted itself. Five physicians had testified

that no trace of insanity could be found, but these twelve good men and true began to search for evidence overlooked by the specialists and came within an ace of convincing themselves that they had discovered it. After five hours of argument, however, they agreed that the three impartial witnesses summoned by the court were more worthy of credence than the two who pleaded for the defense.

That many a miscarriage of justice is due to clever lawyers who can make two loopholes in any law where there was only one, is a fact to which the profession itself attests. Occasionally, but very rarely, the road to justice may be barred by an incompetent or unworthy judge. But what of our juries? Is their reluctance to accept evidence in open-and-shut cases due to a tender and altogether laudable desire to protect the rights of the accused? From time to time New York judges have more than intimated to juries their opinion that there is too much sympathy today with criminals and too little for the criminals' victims and for society.

Bureaucracy in Education

A WASHINGTON correspondent, Mr. Kenneth L. Roberts, has recently drawn attention to the fact that in the year 1900, there were only three Federal Commissions, costing the Government \$800,000 per year. Today there are no less than twenty-seven such Commissions and Bureaus, supported by the people at an annual cost of \$650,000,000.

What are these Commissions and Bureaus doing to justify this great expenditure? A few are engaged in useful work. Many are not. When the Federal arm maintains a farm bureau, as the New York *Evening Post* observes, to tell the farmer how to inoculate soy beans and how to cut Sudan grass, we begin to think of the evil end which Jefferson prophesied for the people who looked to Washington to be told when to sow and when to reap. Possibly many of the activities now fostered at Washington are useful, but not every work that is useful properly falls under Federal control or direction. For any Government to undertake to do for the citizen what the citizen should do for himself is a disastrous business. It is a policy that trains him to habits of idleness and dependency.

The same results may be anticipated when Congress encourages the States to shirk their burdens and throw them upon the Central Government. Confusion, inefficiency and the gradual breaking down of both State and Federal Governments is the logical conclusion of that program. "Millions of good Americans," comments the *Post*, "are obsessed by the belief that their prosperity and happiness depend not upon their own efforts and brains but upon the Government." And there are forces at work to persuade the States that they cannot care for some of their duties, the local schools, for instance, except through the agency of a Department or Bureau at Washington. Yet if there is any individual or group

of individuals in this country who possess a magic formula by which all our educational ills can be healed and our problems solved, there is no reason why he—or they—should wait upon the establishment of some Federal agency before divulging it.

Frankly, we do not believe that these problems will ever be solved by Federal aid, whether that aid be money or advice. A Federal Bureau of Education, intelligently staffed, adequately supported, and devoted to the collection and publication of statistics, might be of some value, although this duty could be performed quite as well by the present Bureau of the Census. History shows that education does not progress by legislative act but through the devotion of individuals. All the law that any Congress or legislature might pass will not give us better schools if increased activity by the Government means the weakening of individual interest and toil. The task of perfecting a school by motion of the legislature is quite as hopeless as the proposal to make men healthy or moral by statute law. If we are to have a revised, reorganized and enlarged Bureau of Education, let us first make sure that we are not simply adding to the mass of bureaucratic inefficiency that even now costs us hundreds of millions in money and threatens to destroy our willingness to attack our own problems and assume our own burdens. The reorganization plan calls for most careful study.

The "Nation" and Ourselves

THE zeal with which the *Nation* attacks whatever it happens to consider economic corruption or civic unrighteousness appeals to us, although we occasionally consider this zeal more hot than reasonable. We wish the *Nation* would grow up. It is a Peter Pan in Vesey Street and Peter Pans ought to live in some such quiet spot as Central Park used to be before the day of the flivver and the sight-seeing bus. But our opinion may not be worth much to the *Nation*. Once upon a time AMERICA was "in many respects an enlightened weekly," writes the editor. One infers that we now grope in darkness.

That, in any case, is what we hope. The *Nation* was moved to grieve over AMERICA's darkness because of AMERICA's comments on the movements of the brigands in Mexico. Now despite the insinuations of our contemporary, we are not asking the United States to intervene in the internal affairs of Mexico. It is our opinion that there has been too much intervention already, bungling, stupid, unjust intervention; but as we know nothing of backstairs politics, we may be wrong. On the other hand, we do not precisely understand why we, as a people, should welcome to our diplomatic bosom a Government which has established itself by methods which differ only in degree but not in kind from those of Muggsy the Thug. We must repudiate the theory of the *Nation*, dear little Peter Pan, that whenever a pack of brigands calling itself a legislature or a Congress or, for that matter a Nation, enacts what has

the form of law, we must bow down and adore and obey. It is our view, upon which we must really insist, that an enactment contrary to right reason is not in any true sense a law, even though approved by a one hundred per cent majority, but a species of violence; and that any attempt to enforce such enactment is unadulterated tyranny.

We are not quite sure whether the *Nation* expresses its sincerest opinions on page ii—which looks like a Barnum circus bill and is really a paid advertisement, although even keen eyes may miss the small word "Advertisement" at the foot of the page—or on page 572, headed "The Mexican Complications." However, we like one as little as the other. We are not greatly impressed by the argument on page 572 that Mexico may deprive an entire class of the right to hold property, because we have acted similarly, "for example under the prohibition law." We were not bred in the philosophy that two wrongs necessarily make a right. As to the paid advertisement, it smacks unmistakably of the midnight oil used in the editorial office of the *Nation*. No one can complain, we are told, "that the religious communities are being 'despoiled' of any property," even when said property is wrested from said communities by force. If you do not fully understand how this can be, you must go to the foot of the class with AMERICA and the other obscurantists. "Since 1859 the Church has owned legally no property." Juarez at that time enacted his "Reform Laws," and thereupon property rights ceased to exist. Nor may we forget "The Constitution of 1917." The reverent *Nation* all but rubricates the phrase. Peter Pan, dear child, does not know that a Constitution, to the extent that it attempts to destroy man's natural rights, has no greater binding force than the latest ditty of George M. Cohan.

However, Peter Pan may some day grow up. There is an indication of growth on page 281 where Mary Heaton Vorse writes:

A law was passed by the legislature of New Jersey forbidding nightwork of women. A group of women mill-workers appeared at Trenton, and begged to have this law repealed. Of course they did. How can a family of nine people live on \$20? Of course these women will clamor to be allowed to kill themselves with night-work rather than forego the pittance which they make.

The writer appears to feel that there is something wrong about such conditions, and there is, horribly wrong; but she is out of place in the pages of the *Nation* which repudiates the doctrine of natural rights and natural duties, substituting for it the doctrine that we have those rights only, graciously conceded us by a legislature or a "Constitution," that of 1917, for example. Hence the creed of the *Nation* is that the legislature may very properly force these women to work sixty-three hours for nothing at all. Should this decree be enshrined in a "Constitution," resistance may properly be punished by exile, torture, or death.

Well, the editorial staff of AMERICA was brought up in another school. By the standards of the *Nation* we are unenlightened. And shall always be.

Wanted: A Catholic Census

THOMAS F. MEEHAN

SO FAR there has been no satisfactory answer to the oft-propounded question: "How many Catholics are there in the United States?" The compilation of data taken by the Government in the "years that end in '6'" is about to be made with the intention of finding out how many church members there are; how many ecclesiastics minister to them; how many children are enrolled in the Sunday schools; how much property the Churches own. For these data two official questionnaires will be distributed this year by the Census Bureau of the Department of Commerce. One concerns the minister, priest or rabbi in charge of the congregation; the other calls for the details as to the Church itself. This is statistical data based merely on the estimates of pastors and not on a census.

We never have had a complete and authoritative Catholic census. There seem to be just now many potent reasons why a special effort should be made to correct that statistical deficiency. In the very first issues of *AMERICA* a strong protest was printed against giving any value to the figures of the Religious Census of 1906, in which Dr. H. K. Carroll, who had its direction, paraded his fantastical "comparative tables" of "communicants," "Church members" and what not else to justify his 15 per cent reduction of the total Catholic population. In 1916, the Pope's decree on early Communion having upset that comparative unit, Dr. Carroll assimilated another Sacrament for his tables of totals and admitted only "Confirmation" Catholics. What test will be applied this year's census to keep down the total remains to be seen. That a genuine enrolment of the Catholic contingent in every community can be made, the experience of the various "drives" of recent years makes certain. If the will is shown the way is sure to follow.

In timely service for this most important and fruitful public effort comes the first scientific and comprehensive volume of Catholic statistics ever published: "Has the Immigrant Kept the Faith?" (New York: The Macmillan Company), a study of immigration and Catholic growth in the United States from 1790 to 1920, by the Rev. Dr. Gerald Shaughnessy, S.M. The author spent four years in compiling the facts and figures he offers in orderly and convincing array. There never has been a Catholic census in the United States but Dr. Shaughnessy offers the most comprehensive data to substantiate his estimate that the Catholic Church numbers more than twenty millions of souls. His conclusions demand that the Church be given its proper place in any statistical survey of the religious organizations and affiliations of the citizens of the Republic. He marshals his tables and figures in support of his contention that during the past century the immigrant to the United States has kept the

Faith; that the Church has really suffered no appreciable or measurable loss during the century, "beyond that defection of Catholics which ordinarily takes place among any population, due to the weakness of human nature and the usual manifestations of the same."

To those who hold a contrary opinion and who have been asserting the existence of a startling decadence in the numerical strength of the Church, he answers:

One may search diligently through the long series of articles and pamphlets that have appeared on the subject for arguments substantiating the assertions and the search will be in vain..... To one who accepts this indictment at its face value as a true and proved conviction, it must come as a shock to learn that there is extant no scientific treatment of the question in which the facts have been duly and thoroughly sifted so as to give warrant to the assertions made.

As the starting point of this "loss" idea Dr. Shaughnessy takes up Bishop England's famous letter sent in 1836 to the Society of the Propagation of the Faith, which asserted that in the previous fifty years the Church in America had suffered "a loss of three million and three quarters at least." By a very elaborate analysis of the figures used for this letter, the entire statement is shown to be "a network of hazy and rash assumptions," capped by egregious error, and completely discredited today. Yet it has done service ever since it was written as the chief reliance for the calamity howlers. It is the key in which they tuned up their wailings. The fantastic vagaries of Cahensly and other orators, publicists and historians who juggle with figures to suit their whims, regardless of facts for detailed available verification, are treated with similar care in a definite contradiction. In short, says Dr. Shaughnessy:

The refutation happens to be a very simple process, since, with no exception, the proponents of the charges referred to have failed to give any statistics at all (and extant data answer them fully); or, they have put forth as statistics figures which are not at all in agreement with official data. If we ask why this disregard of, or failure to resort to statistics, the answer is again without exception to be found in the fact that the proponents were guilty of special pleading. Each had a special point in view—in no case was it a straight study of the growth of the Church—and each allowed his views to color his statistics.

The unreliability and incomplete character of the statistics given in the "Catholic Directory," and the reasons for this are noted, as well as the great difficulty the Government officials have experienced in getting Catholic ecclesiastics to answer the circulars sent out asking the information necessary for the Census Bureau. It is evident that there is special need for a general awakening as to the value of an authoritative and full enumeration of the Catholics of the United States. The lack of it is constantly demonstrated in most unexpected and important emergencies: the determination of the quota of army chaplains in the late war, for instance; civic care of de-

pendents; anti-Catholic legislation against parish schools; Federal encroachments in the guise of sumptuary legislation or with specious pleas for sociological or educational betterments. It is time we stood up to be correctly counted

and have those concerned take heed of the figures. Dr. Shaughnessy has certainly supplied a splendid stimulus for the prompt and practical application of the lesson to be taught by the too-long neglected duty in this respect.

Another California Jubilee

Santa Clara University, 1851-1926

WILLIAM I. LONERGAN, S.J.

LAST September the commonwealth of California rounded out seventy-five years of glorious statehood. A bit later the Dominicans and Jesuits commemorated the diamond jubilee of their arrival within its confines to continue the work which the Franciscan friars had begun nearly a century before. Last week occurred another anniversary in the history of the Golden State, for March 19, 1851, saw the beginnings of what through the years has grown into a splendid center of Catholic higher education, the University of Santa Clara. In its history, as in those of most old Catholic colleges, we get the practical answer to the questions that have been agitating our press for some time—Why the Catholic College? Have we any scholars? Why not a Catholic Foundation?

Happily situated in the heart of the Santa Clara Valley this most westerly of America's universities under Catholic auspices enjoys the distinction that comes from association with the old Franciscan Mission after which both Valley and University are called. Founded on January 12, 1777, as one of the long chain of Missions along *El Camino Real*, the little settlement of Santa Clara passed through the ordeals of flood and earthquake only to be secularized by Mexico after it had won its independence from the mother country.

In the era of reconstruction that followed Mexico's conquest by the United States, the Society of Jesus was invited by Bishop Alemany to rehabilitate the Mission. The invitation was accepted and on March 19, 1851, in the one-story adobe structure adjoining its dilapidated ruins, with two teachers and a nondescript student body that could be counted on the fingers of both hands, but with unflinching trust in Providence and the great Saint Joseph whose feast it was, Father John Nobili, S.J., opened the little school which came to be known first as Santa Clara College and then, fourteen years ago, as the University of Santa Clara.

Pioneering at Santa Clara in the 'fifties of the nineteenth century, though probably drab for those who were going through it, was richly colored with romance. The Valley itself exhibited few signs of civilization: even fences seldom obstructed the course of the hardy *vaquero* as he ranged over the vast plain. Travel from San Francisco, then hardly more than a frontier village, was by stage over the dusty roads in summer or muddy ones in winter, or by steamer from the little port of Alviso. Enough documents remain to enable one to reconstruct

what must have been a familiar picture about the Mission college in the years when the school was in the making. The atmosphere was still redolent of a Spanish era that was, of courtly dons in whose veins coursed the best Castilian blood. We can fancy the young scion of one of these old Spanish families—they all attended Santa Clara—arriving to establish residence at the school. Booted and spurred, with broad sombrero and a gaily colored jacket and neck-piece, he must indeed have looked gay and fascinating! And was it a pistol or a dagger or a side-sword that he carried?—the old catalogues note that "fire-arms are to be deposited with the President"! Throwing the bridle loose from his hard-run pony—unless perhaps he had travelled merely from the Pueblo of San José beyond, in a clumsy *carreta* with its screeching wooden wheels and drawn by stolid oxen, he was at once "at home," in the Mission patio or the garden. True, privations and inconveniences abounded, but his was an easy-going nature. Not even oil, let alone gas, but tallow candles supplied him light to study by. Quite primitively his daily ablutions were performed at a common pump. In the culinary department butter and even lard for cooking were unobtainable luxuries.

Yet despite material drawbacks the college very soon enjoyed a wide patronage. At the time it was the only Catholic college west of the Mississippi Valley: the two universities that have since grown up in the vicinity, California and Stanford, were wholly undreamed of. How cosmopolitan the student body was even in those first years may be gauged from any of the old catalogues. That for 1855 lists pupils from fourteen States of the Union as well as Chile, Mexico, Peru, Canada, Australia, the Sandwich Islands, New Zealand, England, France and Italy. How varied a curriculum was offered may be gathered from the same sources—English, French, Spanish, Latin, Greek, Mathematics, Physics, Surveying, Drawing, Philosophy, Music and—what we might least expect in a program compiled by ascetic Jesuits, Dancing!

For the most part these early Jesuits were exiles whom persecution in Europe had driven to America. Their journey westward had been either across the plains or more commonly across the Isthmus. All were men of culture, scholars in the truest sense. There was first, the versatile Bayma of international fame—philosopher, mathematician, orator, poet, literateur, lecturer in the renowned Roman College, later Rector of the Episcopal Seminary of Bertinoro and then Professor of Philosophy at Stony-

hurst, England. There was Congiato, who from being Vice-President of the Jesuit college of Fribourg and afterwards President of the now extinct College of Saint Joseph at Bardstown, Kentucky, came to Santa Clara as its second President. There was Cichi, the last word on assaying at a time when it meant so much to miners and prospectors. And Neri the physicist, who during the centennial celebration of the Declaration of Independence, is credited with displaying the first arc-light in San Francisco.

And there was Villiger whose name is still a byword among the old Catholic residents of Philadelphia where he labored for years after leaving Santa Clara. And Varsi and Pinasco and Accolti and Carreda and a host of others! Few were Nordites, so-called; many perhaps would not be admitted to our country today. Yet they brought to the West a culture and a civilization and a scholarship and religious ideals that ever since have influenced California's professional, commercial, political, social and domestic life. Perhaps the only prominent American faculty-member of those early days was the princely Edmund Young. Born in Maine of Puritan stock, as a boy he was for a time a page in the National Congress. After his conversion to Catholicity he joined the Society of Jesus and later became well known at Georgetown University where for years he professed rhetoric.

What impresses one in reviewing the work of these pioneers is the progressiveness that characterized it. They were far in advance of their age. Science has only lately come into its own, yet as early as 1856 the college was able to boast "a complete physical and chemical apparatus from the best manufacturers of Paris which cost the institution nearly \$10,000."

From the first, extra-scholastic activities were given due attention at Santa Clara. In debating it was Father Young the old Congressional page-boy who conceived the idea of a literary Congress modeled on the Congress of the United States. He organized the two branches of the House and Senate. Subsequently Yale and Harvard established each a similar congress "in imitation of a Jesuit college in California, where it has been in use for over thirty years." (*Yale Alumni Weekly*.) In dramatics, classical productions were quite the accepted thing in the 'fifties. Naturally more than one alumnus later made good both in dramatic composition and on the stage. The "Mission Play of Santa Clara" and the "Passion Play of Santa Clara" are two distinctively University productions. Clay M. Greene, '69, wrote the latter as a golden jubilee offering to his Alma Mater. By courtesy it has since been produced in Boston, Philadelphia and Buffalo with tremendous success and in 1923 it played to 30,000 people in five performances at San Francisco, the cast being entirely made up of Santa Clara students. The venerable playwright has been spared to witness Alma Mater's Diamond Jubilee and he has composed for the occasion another play which will be staged next May. "The Weaver of Tarsus" is a highly dramatic presentment of the life of Saint Paul. Nor were studies sacrificed to these extra-scholastic activities. We find Santa Clara's

first students offering at graduation to be examined publicly by any comer on the whole of Homer's Iliad or Odyssey or the speeches of Demosthenes or the poems of Virgil.

Doubtless it was this thorough training, which has continued a tradition at Santa Clara since its inception, that has made so many of her alumni distinguished leaders both in Church and State. In 1871 she had, among those who studied within her walls, one who in after years was to wear the purple, the late Cardinal Vives y Tuto. To honor the statesmanship of another of her graduates, the late U. S. Senator Stephen M. White, the people of Los Angeles have erected a statue in their city. "The Santa Clara Tree" in the California Redwood Park commemorates an old Santa Claran, the Rev. Robert E. Kenna, S. J., first a student and later President of the University, but best remembered by Californians for his eloquent plea in the Legislature, whereby he saved the stately grove of sequoias from the woodman's axe. The honor list might be continued indefinitely.

High lights in the seventy-five years' history of Santa Clara are many. Among her earliest evidences of patriotism was a benefit entertainment staged "for the wounded soldiers of the Civil War." In the Spanish-American conflict her old boys were to the front, one of them becoming the first Governor-General of the Philippines, the Hon. James F. Smith. In the late war her service flag counted more than a thousand stars—nine of them gold, yet until recent years her student-body has never been large. It was a professor of Santa Clara, John J. Montgomery, who eight years before Lilienthal and a decade before the Wrights, built and flew a heavier than air machine at Santa Clara. In 1905 his aeroplane, "Santa Clara," solemnly blessed by the President of the University, glided motorless for fifteen minutes from a height of four thousand feet above the campus. In recognition of this achievement the Aeronautical Society of Vienna named him "Father of Aviation." It was Father Richard Bell, S. J., still associated with Santa Clara, who was the first scientist in California to verify the invention of Marconi and his students were the first to witness a demonstration of wireless telegraphy. Of the contribution to meteorology of the distinguished "Padre of the Rains," the Rev. Jerome Ricard, S. J., to whom the California Knights of Columbus have recently paid such high tribute for his long-distance weather forecasting, an entire article might be written. The whole University is rich in Catholic, patriotic and scholastic traditions.

Under the shadow of the Mission cross erected by the saintly Padres, Santa Clara has flourished, her growth has been steadily upward and heavenward. From the rude beginnings of Nobili she has expanded until today besides Letters and Sciences, she offers pre-medical work and courses in Law, Commerce and Finance, and Civil, Electrical and Mechanical Engineering. Yet her expansion, like that of every Catholic college, has been made with much sacrifice. Even within the last quarter of a century both earthquake and fire have played havoc with her resources. But, thanks to the loyalty of her alumni, the

generosity of her friends and the economic self-sacrifice of her Faculty, the latest report of her President, the Rev. Zacheus J. Maher, S. J., is able to state that eight first-class buildings have recently been erected on the campus. A further building program calls for nearly half a million dollars. Certainly western capital could scarcely be devoted to a more worthy cause. Indicative of what she saves the Government it has been estimated that a salary return of three millions of dollars would only partially represent her contribution in the past years to higher education in California. The history which she is rounding off in her Diamond Jubilee year and which, with accidental variations, is the glorious record of every Catholic college in the country, is the best answer to critics of Catholic education.

The Mexican Church Under Persecution

CHARLES E. HODSON

THE movement for enforcing the law of 1917 was sprung on us all in a moment during the first half of February. They began by hustling foreign priests, mostly Spaniards, to Vera Cruz, to expel them from the country. Together with this came the closing and sealing of convents, orphanages, asylums, schools, and private oratories and chapels. Some of these cases were felt as especially hard by the people. At Jalapa, for instance, was a Spanish priest, the son of a wealthy manufacturer, who had devoted forty-six years to its service, first as a medical man, then, for forty years, as pastor of St. James's church. His charity to the poor was widespread, he was esteemed a true saint, and was universally respected and beloved. A hospital near this for broken, aged men, conducted by a charitable widow lady, in one of her houses, and at her own charges, was closed; you see, they had a private chapel. Vainly did the lady plead that, because of infirmity, she and some of the others were unable to go to the parish church; she was breaking the law; what has become of the destitute inmates of the home, I know not. The chapel in another house in the city, established by a charitable endowment over forty years ago, was sealed up. Two hundred and forty aged men, some of whom had not passed the doors for a quarter-of-a-century, one a hundred and ten years of age—how can they go to church?

Here in Mexico City our convents were closed and sealed, the nuns expelled, and the houses guarded by armed police for a fortnight. There were sixty orphans in the Franciscan convent. They have been scattered, we are told, in private houses.

This Franciscan house of friars remains, it is true; the priests serve thirteen churches and chapels. But the philosophy students have donned blue overalls in place of the Franciscan habit, they have had to seek a private house for their studies, and cannot dine as before in the common refectory. A small school for

young children, because a side door opened onto our entrance porch, has been closed and sealed. Four policemen, with their rifles, established a tent in front of us, and camped there for a couple of weeks.

Four churches in the city were closed in one day because some formality had not been complied with and the women, meeting in front of the Holy Family church, to protest, were violently dispersed by the police, the constables striking ladies of society with the butts of their carbines.

In some places the schools have been allowed to continue, with drastic changes. For instance, in one at Saltillo, the nuns, dispersed in their friends' houses, have been allowed to teach, robed in handsome silk gowns given them by ladies of society. The religious names of the schools were changed to secular titles. Secular pictures were substituted for religious engravings and images. All books containing any mention of God or religion were sequestered, and the text books used in the Government schools substituted. No religious meetings are permitted in the school building. Wherein, then, does the Catholic element of the school persist? In this, presumably: the children may be taken to the parish church for worship and instruction. Thus, a private school of girls still attends daily Mass here.

But it will be more to the point to cite facts from the morning's paper. The leading journals, presumably echoing the voice of the majority of the cultured inhabitants, are loud in protest. You say it is their own fault if they consent to be victimized by a minority of revolutionaries? Possibly. That is a large question we cannot enter on now.

THE CATHOLICS OF THE WHOLE COUNTRY ARE MEMORIALIZING THE PRESIDENT.

March 3.—The Catholics of the State of Puebla are, indubitably, those who are working most earnestly for the reform of the articles of the Constitution of 1917 which deal with religious questions. After the Memorial of these people was sent to the permanent Commission of the Congress of the Union praying for the modification of the said articles, a memorial signed by more than ten thousand persons, the committee of the archdiocese of Puebla of the Catholic Association of Mexican Youth sent a telegram to the President of the Republic, praying that the modification of articles 3, 5, 27 and 130 of the Constitution might be brought before the Congress of the Union to be modified.

The circular sent by the Secretary of the Interior to the State authorities, ordering their rigorous compliance with the said articles, has resulted in grave disturbances in many places, for the local functionaries have, in many cases, exceeded their orders. For example, in Colima, the house of recreation of the Knights of Columbus was violently closed. The inspector of police, accompanied by various agents, without any written order, closed this establishment, throwing the caretaker into the street, and beating him violently. Then they manifested their jubilation by playing on the pianola, and playing billiards there. Next day, the furniture was carried off on camions, the billiard-table and other effects, the pianola, the

piano, and a phonograph being distributed among different houses in the town. They seized on the priest of the Metropolitan Sagrario and took him to the police inspector to be shipped off from Vera Cruz as a Spaniard, whereas he is a Mexican.

An open letter reached the office of the *Excelsior*, addressed by some ladies of Orizaba to the President of the Republic, which concludes thus:

When laws are not based on equity and justice, when they produce heated passion amidst an effervescent policy, they do not lead to happiness, and are modified. This, Mr. President, is what we respectfully but energetically seek, that the articles of the Constitution which attack our religion and which restrain our liberties should be altered. We wish to have priests and temples for worship; we wish to have Catholic schools for the education of our children and we wish the same respect to be shown to Catholics as is granted to the adherents of other religions. In seeking this we base our plea not only on the right which our birth in this blessed land confers on us, but also on that most sacred of all rights, that of mothers, spouses, daughters and sisters of those who have defended this land, and watered its soil with their blood. We are those who have formed their hearts and taught them their duties towards God, those who have made them know and love that religion which is now so unjustly combated, but ever loved, which we will make them guard and defend as a sacred deposit.

Now we will hear what the President says on this matter. The Executive of the Union is thoroughly resolved to terminate once for all the religious question which has arisen anent the application of articles 3 and 130 of the Constitution, so the editor of the *Excelsior* learns from official sources:

These articles, which have remained a dead letter for nine years, are to be strictly enforced. In this sense the Executive has replied to Governors of States who have represented that various interests have pleaded that religious schools and temples should not be closed, and that ministers of no cult should be expelled.

The President considers that the application of these articles has raised no point of importance, all that has resulted has been more or less scandalous protests, the less justifiable because those who considered themselves assailed in their religious beliefs have not had the courage to come out in their defense, but have sent groups of women, understanding that they cannot legally ask that an existing law should not be enforced.

A number of associations of men, as the Knights of Columbus, were getting up a manifestation of protest of late; but they were prevented by the law.

The support of the present Government is the illiterate lower classes, the "agrarians," for example, who despoil landholders of their possessions, often with violence and murder—and cannot cultivate these lands properly, even when they have stolen them, for lack of knowledge and capital.

Hear what a lawyer, who surely must know better, said at a workingmen's convention on March 2: "The State schools are a complete failure in education, for they inculcate respect for capital, the chief enemy of the laborers."

Without capital, how would the laborer find employment?

San Luis Potosi, March 2.—Today the State Legislature declared that the maximum number of ministers of each of the cults

who can officiate in the State shall be one for each municipality, with the exception of Matchulala, Rio Verde, and Santa Maria, in each of which there shall be two. In the capital there may be ten priests. (Population, 62,000.)

The papers say that the Archbishop of Mexico is in a critical state of health. No wonder, in a man of his age, with all these troubles. He was prosecuted a month ago for having, supposedly, criticized the existing laws. The President in a public speech spoke of his disobedience and contumacy—and he was lately declared innocent. Yet one thing at least we have here, a free press. The papers are filled with forceful editorials, execrating or lampooning the governmental persecution.

The law, the outcome of the Carranza revolution, which committed such unspeakable atrocities, must be enforced; why? because the Archbishop criticized it—which he didn't. There was not the slightest ecclesiastical disorder to suppress; the country had survived for nine long years without it. There were anti-Church laws on the statute book in Diaz' time—most of which he had the judgment to ignore; yet we were all very happy. I believe that an existing English law forbids the wearing of monastic robes in public. Yet last year, at Canterbury and Oxford, there were processions, through the streets, of Franciscans garbed in the dress of Umbrian shepherds of seven hundred years ago, such as St. Francis and his followers wore. And they were treated with all due courtesy; who invoked that obsolete enactment?

Poor Madero urged the formation here of a political Catholic party, and the time seems to clamor for it. But no; the revolution is in the saddle, and will show its power. *Vae victis!*

"AND WOMEN MUST WEEP"

(A woman's song of comfort)

There was no sadness anywhere,
No laughter and no song,
As we sat there in pain and dearth
And brooded on our wrong.
There was no light in all the sky,
No light on earth or sea,
As I wept there with Mary
And Mary wept with me.

Pale Mary said no word to me
As in my arms she wept.
Above us gloomed the Bloody Tree,
While Pilate's conscience slept.
Light seemed to creep like carrion blood
Of man's contumacy,
As I wept there with Mary
And Mary wept with me!

There was no sadness anywhere,
No longer could I weep.
The planets quiring in her hair
Lulled all my doubts to sleep.
I wore my crown of womanhood,
Sweet Christ: my soul leapt free,
As I clung to Queen Mary
And Queen Mary clung to me!

R. R. MACGREGOR.

Sociology

"Later On, Perhaps"

JOHN WILTBYE

OFTEN have I wished that I could quote Shakespeare; all my successors gone before me have done't as well as my ancestors yet to come. After plowing over the barren acre of one's reflections, it is coolness and sweet refreshment to bring up with a line that comes trippingly on the tongue from the pages of the Bard. But I was not born under a memorizing planet; I must rely on Bartlett's "Familiar Quotations"; with that gone I am poor indeed. One scrap alone remains—

Tomorrow, and tomorrow, and tomorrow
Creeps in this petty pace from day to day,
To the last syllable of recorded time,
And all our yesterdays have lighted fools
The way to dusty death

but that is pat to the four tales told below.

Some weeks ago I examined in these columns certain statistics published by Smith College. They indicated that one-half the graduates of that institution had a breakfast table ornamented by a Benedick complaining about the cook; they also showed that in these houses the smallest room was set aside for the nursery, seeing that it was to be tenanted by only a child and a fraction. Through legitimate manipulations of the statistical art, it was not difficult to prove that the net increase provided the world by Smith was approximately four-fifths of a child; in truth a most lame and sorrowful conclusion.

While pondering upon the causes, economic and other, which culminate in four-fifths of a child, a brief communication "Interviews with Certain of the Modernists" was put in my hands. It answers many of my questions, if not all, but as it unmistakably gives one reason why manufacturers of baby-carriages are going into bankruptcy, I quote it here. The author is Mrs. E. T. Gilman, of Calumet, Iowa.

1. "We are both so young. And I feel this way about it: it would not be fair to Elmer to tie him down to the responsibility of a family. While there are only two of us we feel that if he wishes to start in business for himself we can economize. Oh, no, we're not planning on it, but if Elmer changes his mind..... You know I can remember that father always thought of a business of his own and mother just said, 'No risks while we have these little mouths to feed.' But we both want children. Why, we have names selected for both of them. Yes, later on....."

2. "A large and happy family! You're the bunk! Yes, mother enjoyed the pose, but what about other times and other manners? One will be enough for me, and I hope that will not be for quite a while yet. Jack doesn't like youngsters. He likes to have everything quiet and orderly, and can you imagine an infant in this apartment? The radio is enough. But one—well, probably, but later on."

3. "Why we simply cannot afford it. You can have

no idea how much it costs to live in Waylands. We do have an awfully good time here. The roads are perfect, so good that we cannot resist driving, and one must have clothes, and the shops here show the *loveliest* things. I must show you my quilted satin dressing-gown. A luxury? Well, you just go and read 'Why Husbands Leave Home.' But seriously, it would be nice, I think, to have a baby. But don't mention it to Henry unless you have time for a detailed statement of our finances. He is certain that a family would bankrupt us. But later on....perhaps."

4. "The portrait? My brother Tom at three. You know he is the reason why I do not have a family. I've always thought him adorable and I'm positive no other child could ever seem so sweet. And it would not be right to have a child and not love it as much as a brother, don't you see? My family might resemble the mother's side? But I feel that no child could possibly be like him! Yes, I might change, and then....well, later on, perhaps."

A pretty good list of reasons, isn't it? Elmer may one day wish to start in business for himself, Jack likes everything quiet and orderly, in Waylands it costs so much money to motor and go clad in a silken gown. As for Thomas, age three, I think sister is either plain daft or believes that we are. But in the end, the alleged reasons reduce to one thin excuse, selfishness.

As I write I am thinking of Elizabeth and Robert, dead these ten years and more. In 1861 Bob was a collegian who went out with Lee and came back home, or to what was left of it, in 1865. Betty's father and brother had fallen at Seven Oaks, and her mother died soon after. Bob's father fought until the last Spring when he was killed leading a forlorn hope in the Wilderness. Bob and Betty married a year or two after Appomattox, and Bob "took up" medicine. All this, it will be remembered, was before the days of standardization; there wasn't a State Medical Board in those carpet-bagged parts for forty years to come. In the first year of his marriage he hardly made enough to pay expenses, but they got on somehow, although it was a hard pull and so remained for many years. "Later on perhaps" never entered their clean minds. It would have horrified them. The fact is they never seemed happier than when a new baby came, and eleven came. You see Bob and Betty didn't live in Waylands, and had no motorcar, but only an old gray mare, known all over the county, who was not above a little Spring plowing and other humble tasks whenever Bob's patients were within walking-distance. But they never doubted that if they did their duty the Lord would provide. On narrow means they sustained themselves with dignity and credit. Of course, they had their troubles. Every one of the children fairly exhausted the catalogue of infantile diseases, but all grew to maturity, except one little innocent suddenly stricken with meningitis, and a boy of six killed in the panic when the old Natchez caught fire bringing a crowd of school-children home from a picnic down the river.

Bob grew gray in his practice, but never rich. Before his reception into the Catholic Church, with Betty, when he was about thirty, he had been an "old-line" Presby-

terian, and all his days he was a prayerful, God-fearing man who ministered to the soul as well as to the body. He insisted on going out in a storm one bitter morning at three to see some poor woman who needed his consoling presence, caught pneumonia, and died a week or two later. Rightly has the old-time country doctor found many to sound his praises, but I should like to do my own poor best for Doctor Bob.

Of the children, two little ones are waiting for Bob and Betty with Peter down at the pearly gates, if they have not already welcomed them, which I think more likely. One of the boys is a physician, and another a lawyer, both of more than local name. The oldest son, their first born, entered a Religious Order, and is now on a foreign mission. Two of the girls became Carmelites. But as six of the flock married, Bob and Betty lived to go courting again in their children, and to see a perfect swarm of small grandchildren whom, of course, they did their best to spoil.

It is a very humble story I tell in retailing this chronicle of an ordinary couple who faced each problem as it came, and brushed away worry about the future by remembering that God's in His Heaven. They surely were not fools who merely trod the way to dusty death. Were they happy? Well, Elmer and Jack and Henry and all young couples whereso'er you be, you are likely to find far more happiness in an old-fashioned *home* than in the finest apartment at Waylands or on Park Avenue.

Education

Jewish Education in Quebec

JAMES WARDLAW

IN the issues of AMERICA for May 31, 1924 and April 11, 1925, the writer dealt with the problem of educating non-Catholics and non-Protestants in Quebec. On February 3, the Supreme Court of Canada handed down an important decision regarding this vexed problem. The Jew in the Province of Quebec is possessed, it would appear, of no legal educational rights whatsoever.

It may be remarked, "This is unfortunate but it does not affect Catholics." To entertain such an idea is foolish. An appeal will now most certainly be made to the Privy Council to confer rights on Jews and what the Privy Council may decide is a matter of speculation. While the Privy Council has been just with regard to Catholic minorities in other Provinces it has often been unfavorable to the Catholic majority in Quebec. The Tremblay-Despatie marriage case was certainly not decided in accordance with the canon law, the true basis and foundation of justice in the premises. Perhaps the presence of Lord Carson of Duncairn (the Sir Edward of Ulster notoriety) may have helped their Lordships to flout the Church. I have no wish to be a bird of ill-omen but let us exercise prudence. Moreover, was not that unfortunate harpy "remedial legislation" mentioned? Many, taught by the experience of the past, are categorically opposed to such legislation. It is clear that the

British North America Act conferred no legislative power on the Parliament of Canada with regard to education; such power is the prerogative of the Provincial legislatures. We Catholics know only too well the celebrated Manitoba School Case and the result of "remedial legislation" in that instance. The Conservative Government of that day was prevailed upon to introduce measures to alleviate the condition of the French-speaking Catholic minority in Manitoba and the Catholic body in Quebec were jeopardized by having to choose between sacrificing the minority in Manitoba and preserving a principle upon which the rights of the majority in Quebec were based. Moreover, this "remedial legislation" was made the instrument of politics and brought about the defeat of the Conservative Administration and the advent to power of Sir (then plain Wilfrid) Laurier. The Masonic Lodges in the United States are enamored of a national system of education opposed to the rights of the States of the Union. Catholics naturally prefer that the rights of the various States should be confirmed. Similarly in Canada Catholics are opposed to those who clamor for a national system in opposition to Provincial control.

However, we have wandered from the case in point. In the article "The Education of non-Catholics and non-Protestants in Quebec," which appeared in AMERICA for April 11, 1925, the Jews through their Commissioners had made it clear to the Provincial authorities that: (1) The Act (or agreement) of 1903 was legal and binding. (2) Since the Act of 1903 was legal and binding, Jews were entitled to seats in the Council of Public Instruction and on the Protestant Board of Montreal. (3) A "Metropolitan Financial Commission" ought to be established to allow of Jewish representation and Jewish oversight of expenditures.

On the other hand, the Protestant Commissioners held that: (1) The Act (or agreement) of 1903 was not legal and was merely a tentative arrangement. (2) Jews could not sit in any capacity in the Council of Public Instruction or on the Protestant Board. (3) The Protestant authorities would not appoint teachers of Jewish persuasion to schools even where there were pupils of that belief.

Now when the report of the Commission reached the Government in Quebec, it was decided to refer the matter of Jewish education to a Court of Appeal. While the Court of Appeal was divided regarding separate Jewish schools, they were unanimous in declaring the Act of 1903 to be outside the scope of the authority that sanctioned it. The Lieutenant-Governor then decided to submit the decision of the Court of Appeal to the Supreme Court of Canada.

It is not intended to go into all the details of the judgment of the Supreme Court, but we must note certain facts. The learned Chief Justice first reminds us that it is a question of religious belief. With regard to the Act of 1903 the Supreme Court has decided that it is legal and within the scope of the Provincial Legislature. However, the Act of 1903 does not obligate the Protes-

tants to educate the Jews. The Protestant minority are also confirmed in the matter of school administration. Jews cannot sit in the Council of Public Instruction or on boards of the dissentient minority (*i. e.*, the Protestants). Moreover, Jews would not be able to sit on a "Metropolitan Financial Commission" should one be established.

The Protestant body had asked the Supreme Court if the Provincial Government could compel them to receive Jewish children into their schools. The learned Chief Justice says that in cities or urban municipalities the Government can so compel the Protestant school authorities. In rural municipalities, however, the Protestants cannot be so compelled.

The Catholic School Commissioners desired to know whether the Provincial authorities could compel the Jews to establish separate schools if these would prejudicially affect Catholic rights and privileges. The Court has decided that the Provincial Government can establish Jewish schools as long as these separate establishments do not affect the rights of Catholics and Protestants.

The Supreme Court points out that Jews can attend either Catholic or Protestant institutions. However, as I have stated before, Jews are not disposed to attend Catholic schools.

In closing, may I take the liberty of mentioning something that should be of interest to readers in the United States. The Jews in their agitation for representation argued that they were victims of "taxation without representation." Now this is not really true for the Jews are represented on the City Council and in the legislative bodies. The municipal authorities collect the school taxes and the Provincial Government grants power to tax.

FASTING

I read in a book that a holy saint
Would fast from food until he'd faint,
And all his life withheld his eyes
From the loveliness of earth and skies.

But chocolate-frosted, cream eclairs
And climbing two-by-two up-stairs
And picture shows and chewing gum—
These are the things I'm fasting from.

THOMAS BUTLER.

THE KINGDOM OF HEAVEN IS WITHIN YOU

Joy enough there is surely
In the beauty of any rose;
In the breath of a violet stealing
On the first Spring wind that blows;
In the gold of the moon's path, broken
By the leap of a troubled sea;
In the song of a thrush, dawn-woken
And wild with love's ecstasy.

Wonder enough there is surely
In the frail, green spear of the grass;
In a glimpse of the far world's reeling
O'er their paths of light, as they pass;
In the dream in a child's eyes waking
As the soul's birth-pangs begin;—
These are His pathways making
To the Kingdom of Heaven within.

MAEVE CAVANAGH MACDOWELL.

Dramatics

Decadent Plays

ELIZABETH JORDAN

HERETOFORE it has been the policy of this department to commend those plays on the New York stage which are clean, well-written and interesting, and almost wholly to ignore the decadent plays. The policy has been criticized from time to time, but up till two months ago we felt that most of our readers approved of it. Then, one morning, in a wrought-up moment over the vogue of "The Green Hat," we devoted all our space to the decadent plays—and awoke to find ourselves apparently on the correspondence list of most of AMERICA's readers!

We were congratulated on our "reform," even though, as several correspondents bitterly added, "it came so late." We were told—and this is an excellent point, that by ignoring the bad plays, we had let our innocent readers wander into them unwarned. We were reminded that a narrow attitude ill befits a contributor to as broadminded a weekly as AMERICA. And, in reply to our feeble defense—that writing about decadent plays is supposed to advertise them and increase public interest in them, we were loftily reminded that AMERICA's readers are an exceptionally intelligent lot, and that we can safely trust them with all the knowledge we ourselves possess. In short, we were kindly but firmly "called down."

We can always read the handwriting on the wall—if it is written in English, Latin, or any of the Romance tongues. So here goes for a change of heart and policy. And if, at any time, our frank comments on decadent plays arouse the criticism of AMERICA's readers, those readers will have only themselves to blame! And if they write us in sorrow or anger, we will send them a copy of this preface as a gentle reminder that we are merely following their wishes. With which few words, and after assuming a pair of rubber gloves, we attack the filth.

We have said several times in these columns that "The Cradle Snatchers" is the worst play on our stage this season. It holds that bad pre-eminence no longer. Just one play, "The Weak Woman," put on at the Ritz Theater by Henry Baron, with Estelle Winwood in the leading role, goes "The Cradle Snatchers" one better. In "The Cradle Snatchers" three more or less mature married women hire three college boys to make love to them. The scene in which they do this is indecent burlesque, but at least it is burlesque. The scene in "The Weak Woman," where a man and woman deliberately set out to see how far they can go without losing their heads, is called comedy by those with stomachs strong enough to call it anything, after seeing it. By the time these lines are printed it will probably be off our stage—not, alas, because the public refused to patronize it, but because Mr. Baron and his star have had a falling out. Miss Winwood has passionately announced to

the press that she found the lines and situations objectionable—as well she might have!—and that the manager was endeavoring to make them even more objectionable by having the leading man tear her gown off her shoulder during the “big scene.” The night we attended this nauseating exhibition whole rows of seats around us were filled by theater parties made up of society girls and young men.

At this point we pause, in a quandary. We naturally desire to take up the next worse play, and we are unable to decide which it is. Two are struggling for the title. One is “Lulu Belle,” by Edward Sheldon and Charles MacArthur, put on at the Belasco Theater by David Belasco, with Lenore Ulric as the star and Henry Hull as her leading man. In this diversion so carefully planned for our public, most of the characters are “colored,” and the color runs the gamut from jet black to pale cream. Miss Ulric plays a mulatto courtesan, and the play puts her through her paces in three scenes in New York and one in Paris. She is shown practising her ancient art on the sidewalks of San Juan Hill, one of New York’s negro zones, on the top floor of a Harlem boarding house, in a negro cabaret, and in a gorgeous Paris apartment. We see her “vamping” a would-be respectable man, drugging and robbing an out-of-town “rounder,” and assisting at a near-murder in the cabaret, as well as being murdered herself in the last act, laid in Paris—a desirable climax, which, had it occurred at the beginning of the first act, would have vastly improved the play.

All the scenes of “Lulu Belle” are sordid beyond description and should be highly offensive to any spectator of the most elemental decency. Yet the theater is crowded to the roof at every performance, there are as many spectators standing as the fire laws permit, seats can be secured only from speculators, and even these must be purchased far in advance of their date.

The play quotes as the courtesan’s motto, “*Et si je t’aime, prends garde à toi!*” (If I love you, look out for yourself!) The same motto might appropriately be used in connection with “The Shanghai Gesture,” the melodrama of John Colton (author of “Rain”), in which Florence Reed is starring at the Martin Beck Theater under the management of A. H. Woods. This play has been described by one enthusiast as a “palpitating slice of life.” If a slice of life can palpitate, this one certainly does it. The scene is laid in a Chinese house of ill fame; the keeper of the house (and the heroine of the drama) is a Manchu princess whose life was ruined, twenty years before the play opens, by a young Englishman. She has waited and schemed for her revenge throughout this interval, and the play shows how she finally got it by betraying the Englishman before his friends, by wrecking the life of his daughter, and, presumably as good measure, by strangling her own daughter—and his—just before the final curtain. The Shanghai slice of life is

a rotten slice and the palpitation is the palpitation of disease. Is it necessary to add that, this being so, the play is drawing packed houses? Its popular appeal seems equalled only by that of “Lulu Belle.”

After seeing these four successful New York productions, almost any other play seems reasonably clean by contrast. There are several moments in Eugene O’Neill’s drama, “The Great God Brown,” for which an abrupt turning off of the lights is needed and furnished. There is a decided intimation by the author that the only worth-while character in his play is a woman of the town. But there are also long scenes in which the play moves on with dignity and decency, though Mr. O’Neill is driven to the strange device of having his characters wear masks when they are insincere and take them off in those moments when they are themselves. Thus the hero always wears his mask in the company of his wife, though he loves her and she loves him; and he takes it off in the company of the woman of the town, while she, incidentally, is the sole character in the play who does not wear a mask for anyone. Strange lessons, these, and the audience hardly knows what to make of them. But the play has triumphantly moved from the Greenwich Village Theater to the Garrick Theater uptown; and the O’Neill enthusiasts, who have little more idea than the rest of us what it’s all about, are rolling awestruck eyes and talking of the new school of dramatic technique.

“Young Woodley,” John Van Druten’s play, put on at the Belmont Theatre by Basil Dean and George C. Tyler, turns on the unpleasant theme of the over-emphasized sex interest in an English school for boys, and on the suffering of a clean-minded boy of seventeen (Young Woodley) when he falls in love with the wife of one of the masters. The excellent acting of Glenn Hunter in this leading role explains the vogue of the play, which is weak in itself and demands that the audience shall accept seriously the proposition that a high-minded married woman of twenty-seven would take seriously and even return the love of a youngster of seventeen.

“Twelve Miles Out,” by William Anthony McGuire, at The Playhouse, is a case of “Once aboard the Lugger and the Girl is Mine.” The girl is aboard, and so is her husband, who is a coward. So is the villain, and so is the noble bootlegger who finally saves and wins her. The playwright airily passes over the small detail of the husband’s existence, in this transaction, but it doesn’t matter, because nothing in the play really matters. It is merely a re-hash of old ingredients, spiced to meet the prevailing taste.

“Alias the Deacon” is a crook play; but this, too, caters to the prevailing taste by throwing in a frenzied fight over “the” girl, among a lot of tramps.

Everywhere, you see, there is this catering to “the prevailing taste.” One of the biggest questions before us today is how long this prevailing taste will be allowed to prevail, and what it will lead to.

Note and Comment

The New
Quarterly.

TO judge by the fervent welcome accorded the announcement of the new quarterly magazine, *Thought*, there has existed a real and growing need for just such a publication. The editors acknowledge with deep thankfulness the flattering comments of our contemporaries, and the readers. AMERICA will be glad to hear that the number of advance subscriptions has exceeded all expectations. As is well known by this time, the Quarterly proposes as its aim the publication of articles of the very highest type, in manner and in matter. It will differ from other Catholic periodicals in that it will not try to be popular in the ordinary sense of the word, but will attempt to present to its readers the results of the scholarship of our Catholic thinkers in the fields of theology, philosophy, history, education, sociology, science and literature. It will be edited by a board of Jesuit educators and writers, under the general direction of the editor of AMERICA. The first number will appear May 15. The subscription price is \$5.00 a year. Subscriptions are being received by Rev. Francis P. LeBuffe, S.J., Managing Editor, 2868 Woolworth Building, New York, N. Y.

Shane Leslie
Suppresses Novel.

THOSE whose attention has been called to the offensive features of "The Cantab," Mr. Shane Leslie's recently published novel, will find kindred interest in the announcement that the author has withdrawn the work from circulation. The involvement of sensual episodes and of theological controversy written in a flippant and cynical style evoked the condemnation of the Catholic Bishop of Nottingham, and of the Public Prosecutor in London. In a generous retraction, Mr. Leslie announces that he has suppressed the novel, and regrets

the sensualism I have inexcusably described. A calm rereading makes for the humiliation and even despair of the author. There can be no excuse nor apology, except to those who must most regret to have to call me a Catholic man of letters.

Shane Leslie, the editor of the *Dublin Review*, became a member of the Catholic Church in 1908. The eldest son of Sir J. Leslie, of Glaslough, Ireland, and Leonie, daughter of the late Leonard Jerome of New York, he married the younger daughter of the Hon. H. C. Ide, former United States Minister to Spain.

Their Protest
Well Received.

WHEN the late Robert Hugh Benson presented his co-religionists with the excellent *Passiontide* play, the "Upper Room," he made possible the divulgence of what had been for him a labor of love. Its increasing vogue, both in England and in this country, inspired enterprising publishers to prepare, some months ago, a new "version" of the play, from which distinctively Catholic features had been eliminated. The Philadelphia *Catholic Standard and Times* was alert to protest against the unwarranted liberties which had been taken with the original text. The protest of the *Standard and Times*,

it appears, has not been without effect. The title of the new "version" is to be changed. Its relation to the original will be limited in the announcement that it is "based" on Father Benson's work. Just how far it has departed from the author's version is indicated in the Philadelphia editor's statement that

of the 460 lines of the new play, 180 were not written by Father Benson at all. They are absolutely new; 150 of Father Benson's lines have been left out entirely; and in the 280 lines that still bear some resemblance to what Father Benson wrote, there are no less than 140 changes, some of them verbal but many of them involving whole phrases. Nearly every change can be traced to an attempt to make the play non-Catholic and "sensational."

The *London Tablet* and the *Commonweal* have aided their Philadelphia contemporary in its unselfish effort to maintain Catholic ideals. Through the editor of the *Tablet* the executors of the late English prelate have been appraised of the liberties which have been taken with his famous work.

The Testimony
of Authorities.

ALTOGETHER in harmony with the views on sterilization reflected in a recent article in this Review are those of officials of the Central Association for Mental Welfare, an organization in London which, during the past ten years, has taken care of 34,000 cases of mental abnormalities. Writing to the *London Times*, the officers of the Association submit the findings of its central council, representing practically all the official bodies and societies in England dealing with mental defectives, as well as medical specialists of recognized merit in the field. The general conclusion of these authorities is that:

A general policy of sterilization would be ineffective in prevention; that the freedom accompanying it would be attended with positive harm to the defectives themselves; that it would delay institutional provision for their segregation, which we regard as the only safe remedy;.... finally, it would fail to provide any effectual safeguard either for defectives or for the community.

While they concede that the measures advocated by individuals who had previously written to the *Times* in support of the drastic practice were actuated by the best motives, the Central Association officers question the experience and knowledge of those advocates. Such a question might well be urged in our own country, where legislative enactment along similar lines has taken on such proportions. Up to twenty-five years ago enforced sterilization was unknown in the United States. Today in more than twenty States its practice is endorsed by legal enactment, and its adoption is being considered in other States. The question is therefore one of more than mere academic interest to our citizens. They may well profit by the testimony of the English authorities whose experience reveals the futility, from a practical point of view, of a policy the immorality of which is emphasized both by natural ethics and by Christian teaching. Here is offered another field in which the voluble protests of their constituents might serve as a deterrent to the wholesale and ineffectual enactments of those entrusted with the sacred duty of making our laws.

Literature

The Modern Novel

M. E. FRANCIS

(This is the tenth of a series by eminent novelists dealing with the novel. Copyright, 1926, by The America Press.)

THE great war which is responsible for many changes in modern life, is largely responsible, one would imagine, for a certain new spirit which is so marked a feature of the present-day novel. A great writer once said that though it was easy to convey the sense of tragedy, it was extraordinarily difficult to depict perfect happiness, that perhaps the only way of attaining that end was by contrasting happiness with previous grief and misery. In the same way the salient quality of the modern novel may best be described as the converse of "uplift"—a word for which we British are indebted to our brethren on the other side of the Atlantic.

To a veteran reader this particular quality with all that it entails—the subversion of ideals, the overthrowing of barriers, the blotting out of the lines of demarcation—once so clearly defined—between right and wrong, mars many a brilliant page and frequently enjoyment. I, for one, cannot believe in, or love a heroine who, while purporting to be full of charm, refinement and feminine perfection, nevertheless, obeying dictates which the author assures us are noble and generous, flatly disregards those commandments the fulfilment of which was once deemed essential to womanly virtue. Neither can I accept the author's standard of manly integrity in a hero who has "outgrown the myths of Christianity," and the humdrum and degrading restraints of ordinary morality; or follow with any interest the adventurous career which leads him through many devious ways to a happy "marriage" with somebody else's wife.

This new spirit shows itself, not merely in the plot, but even in minor details. There is a coarseness, a decadence, a lack of reticence evident everywhere. Moreover, many a page of superfluous nastiness is added which neither develops story nor character, and therefore should, on artistic grounds alone, have been dispensed with.

What a lamentable contrast to the work, at once powerful and delicate, of the writers who catered to our enjoyment before the War. They were not ashamed to hold up beauty and goodness for our admiration; they found time for little tender touches, for poetry, for refinement of style, all of which conduce so largely to the enjoyment of the reader. If their characters erred, as many of their most pathetic creations did err, the appeal made to one's compassion and sympathy was not used to cloak or condone the wrong-doing.

There used to be two categories of novels, of which one was purely concerned with romance while the other claimed to be a faithful presentment of real life and real people. To go back a long way, we may

cite Scott as the greatest exponent of the one school and George Eliot of the other, while Thackeray proved himself a past master in both. In later times Stevenson stood out from all imitators as a romantic narrator of exceptional power and a master of style; his descriptions of nature blending the closest observation with an all-informing poetry. The work of a few of his followers offers some of the most pleasant reading of the present day, telling a good story with plenty of interest but no unwholesomeness, and with a cultivated diction.

But what a host of other names present themselves! What a perfect artist was Mrs. Gaskell for instance; how humorous and true to life were Trollope's works; how charming a writer was Mrs. Oliphant—but all these belong to a past distant even before the War. In more recent years how joyfully did one hail the advent of a new book by Elizabeth of German Garden fame, or a novel by either of the Findlater sisters! How enthralling was the spell of George Seton Merriman, how amusing the pages of Martin Ross and E. C. Somerville! Some of E. B. Brenner's novels were charming, and though the work of Mrs. Humphrey Ward often contained matter unacceptable to Catholics, her power and skill were undeniable, and her English uniformly good. I have mentioned but a few—many others will occur to the reader.

We welcomed from the other side of the Atlantic the works of Ellen Glasgow, of Margaret Deland, of Anne Douglas Sedgwick. Richard Harding Davis stood out among his fellows while Mary Wilkins' little miniatures were pure delight. The latter author's "Portion of Labour" proves that she can do strong and convincing work on a larger canvas. This book, and Ellen Glasgow's "One Man in his Time," are powerful studies of modern conditions.

Rarely nowadays does one come across a book which recalls the almost forgotten delights of the past, but now and then one takes up an unpretentious little volume which, though the author is perhaps unknown to fame, proves to be a bit of salvage from the wreckage. "The House Made with Hands" came as a pleasant surprise to many of us, and Edna Ferber's "Fanny Herself" is a fresh and interesting study of life in a great emporium.

Many American writers still keep a high standard, and the great American magazines are faithful to traditions which, with rare exceptions, seem to be lost in England. Nevertheless in the United States, as in Britain, there are signs of the débacle. Decadence of thought vies with carelessness of style; sloppy sentiment alternates with crude violence and unchecked passion. That which was once considered unmentionable is not only mentioned but blared forth as with a megaphone.

Once upon a time readers were for the most part cultured, or at least sufficiently educated to be able to appreciate a fine thought as well as a good story; they were fastidious with regard to style as well as matter;

and demanded verisimilitude in some cases, the vividly rendered spell of romance in others. A new book by a well-known author was eagerly expected, closely criticized and frequently discussed.

The hurry of modern life, the new conditions of society have practically swept away this class. People are too busy week-ending, motoring, giving strange or costly entertainments, to have time to do more than cast a cursory glance at a magazine after they have looked at the paper. Many of the most popular magazines provide fiction of the film type, with scarcely more attention to character or details than is demanded by the screen. This no doubt produces the crudities and wild improbabilities so noticeable in the homeopathic short-story of today.

One asks oneself whether this redundant supply of inferior and deleterious matter has been called forth by an imperative demand, or whether the new class of readers have accommodated themselves to the literary fare set before them. How often during the War were people forced to frequent restaurants where "edible offal" of various kinds formed the chief items of the menu? They swallowed it for lack of something better.

Is it the new type of reader which has produced the new type of writer, or vice versa? After all I think the reader is chiefly to blame, for alas many authors whose work had previously kept to a high level, have now seen fit to prostitute their art. With what sickening disappointment is one overcome seeing that a beloved and hitherto wholly reliable writer has sought for inspiration not in the pure and sparkling stream whence springs refreshment and delight, but in the malodorous mud where so many ideals have been wrecked. *Et tu Brute!* we sigh, when it dawns upon us that this one or that one is making an appeal to the baser instincts of humanity, and not, as of yore, to the sublimer elements which distinguish man from the beast.

Novels by Catholic authors at one time formed a class of their own, and the influence of Catholic tenets pervaded every page. Some of these books no doubt appealed exclusively to members of their own Faith but others obtained a wider circulation. In these our times, however, the general contagion seems to have touched more than one of our Catholic novelists. Some, as for instance, Mrs. Wilfrid Ward and Montgomery Carmichael, though treating of these very problems, never lower the standard of the Faith and never overstep the boundaries of Catholic reticence. But there are many others, alas, who perhaps with a desire to prove themselves large-minded and up-to-date, offer us work scarcely distinguishable from that of their confreres of other religions or of no religion at all. If they do not actually condone wickedness they depict it as natural and inevitable to latter-day conditions. They seem eager to show that their Catholicism in no way hampers them; they can be as morbid, as decadent, as outspoken as anybody else.

"Let it not so much as be named among you," is a precept that seems to be forgotten. And yet when it is realized that the new class of reader includes many young and half-educated people, Catholic authors at least should take responsibilities seriously. If every idle word that men shall speak is to be accounted for, what a responsibility attaches to the *written* word, the effects of which may continue to work harmfully long after the hand which carelessly indited it has become dust. It is often startling to see novels of this kind included in the catalogues of Catholic lending libraries having simply been included owing to the known fact of the author's Catholicism.

Was it Saint Columba or another monastic saint of ancient days who, while transcribing manuscripts was aided in the task, after darkness had set in, by the light which came from his own finger? No doubt those who pored over the result of his labors knew nothing of this fact, yet there must have been a certain virtue in the page over which that saintly hand had traveled, a certain spiritual emanation which conveyed even more than the written word.

If one might dare to make such a comparison might it not be said that the work of a Catholic writer should carry with it a special quality due to the Faith that is within him? Surely the radiance of Catholic ideals which, if he is true to his religion, shines in his own soul should, even if unperceived by the reader as was the luminous hand of long ago, insensibly make its influence felt.

"Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house."

M. E. Francis (Mrs. Francis Blundell) is the author of the following books, among others: "Whither?" (1892); "The Story of Dan" (1894); "A Daughter of the Soil" (1895); "Among the Untrodden Ways" (1896); "Miss Erin" (1898); "The Duenna of a Genius" (1898); "Yeoman Fleetwood" (1899); "Fiander's Widow" (1901); "The Manor Farm" (1902); "Christian Thal" (1903); "Lynchgate Hall" (1904); "Dorset Dear" (1905); "Wild Wheat" (1905); "Stepping Westward" (1907); "Galatea of the Wheatfield" (1909); "The Wild Heart" (1910); "The Tender Passion" (1910); "The Story of Mary Dunne" (1913); "Molly's Fortune" (1914); "Dark Rosaleen" (1915); "Penton's Captain" (1916); "Beck of Beckford" (1920); "Rosanna Dew" (1920); "Renewal" (1921); "Many Waters" (1922); "The Runaway" (1923); "Young Dave's Wife" (1924).

COMPASSION

Soft were her arms and young where He lay curled,
She was not very old the day He died,
But when the spear withdrew that pierced His side,
No one was quite so old in all the world.

I would make a song as evening hushed and dim,
O Lady, for the tears that you have shed,
Could you forget one hour that He is dead
And to your breast, a Baby, gather Him.

CHARLES L. O'DONNELL, C.S.C.

REVIEWS

Stephen Gardiner and the Tudor Reaction. By JAMES ARTHUR MULLER. New York: The Macmillan Company. \$4.00.

The suggestion years ago that the biography of Stephen Gardiner had yet to be written, was the germ of the present work. To this we can now add the assertion, I think with safety, that the biography of Stephen Gardiner will not be better written. The task would be too difficult. This work is satisfactory from every point of view. The examination and the employment of sources seems to have been exhaustive and has certainly been very thorough. Their use has been excellent; the reader feels that he can control all the important assertions of the author. Mr. Muller has kept himself free from any small partisanship and in dozens of places throughout the volume he gives proof of the objective fairness of his mentality. This is particularly laudable in a work in which it was very easy to take sides. The author is in sympathy with the subject of his biography. This is proper. But he is master of his sympathy and does not allow it to influence him at the expense of truth. However, I disagree with one interpretation. The well-known words of Gardiner spoken on his deathbed: *Ego exivi (sicut Petrus), sed nondum flevi amare*, have often been understood, and I think correctly, as an expression of regret at the part he had taken in the breach with Rome. There is great wealth of detail in this volume and keenly interesting descriptions of the pageantry of the times. The value of this work makes it indispensable henceforth for a thorough knowledge of the period with which it deals.

P. M. D.

Roman Converts. By ARNOLD LUNN. New York: Charles Scribner's Sons. \$3.50.

Even under most normal conditions the interpretation of the actions of others is a difficult task. But when one loses sight of the fundamental distinction between cause and occasion and tries to account, without allowance for the operations of the Holy Spirit, for conduct which in its ultimate and adequate analysis depends upon supernatural grace, correct interpretation becomes impossible. This would seem to explain why it is that Mr. Lunn's study of the conversions of Newman and Manning, George Tyrrell, Ronald Knox and G. K. Chesterton, is so unsatisfactory in its conclusions. The author sets out to solve for himself the problem "why men of culture and apparent judgment are intellectually and spiritually fascinated by the Roman Catholic Church." Since his study is rather of the mental attitudes and emotional characteristics of the five converts he discusses than in an examination of the claims of the Church itself and the psychology of the soul influenced by grace, naturally he will err in his appraisal. The volume indicates a cultured pen, but it is pungent and venomous. Rome, for Mr. Lunn, still fights against modern civilization with its old cruelty. The *Syllabus* is "That magnificent onslaught on liberty of thought." He cannot even make out "a plausible case" for Roman doctrines. How well equipped he is for his task may be gauged from his enumeration of infallibility as one of the technical "notes" of the Church. Withal there are some excellent pages in the volume, which is interestingly written and is bound to provoke not merely annoyance but also thoughtful reflection. "Roman Converts" is a clever bit of controversy, but clever mainly because it abounds in sophisms.

W. I. L.

William Cobbett. By GILBERT K. CHESTERTON. New York: Dodd, Mead and Company. \$1.50.

Any discussion by Chesterton is well worth reading, for he always thinks out his subject. This is what he has done with William Cobbett. He has thought him out so thoroughly that he has become an entirely different figure from the Cobbett that others have written about. His attitude toward his age, his variations in policy, his loves and hatreds are understandable.

For in Chesterton he has not only a chronologic biographer but also an interpreter, and an interpreter who does not waste time on unimportant details. The result is a vivid piece of writing, exactly suitable to the subject written-up. For Cobbett, if anything was vivid. "He had a picturesque career; he was always fighting, he was flung into jail, he went wandering in foreign lands. And yet there was a sense in which everything he did was directed toward peace, a peace that he never fully gained. I have said that he swept across the country like a whirlwind; but in the heart of the whirlwind there is a calm." Chesterton holds that Cobbett, the self-educated man among all the educated men of his day, saw whither industrialism was leading. Proclaiming his vision loudly and strong his contemporaries thought him half-mad. Chesterton explains that madness in one of his most readable books.

G. C. T.

Falstaff and Other Shakespearean Topics. By ALBERT H. TOLMAN. New York: The Macmillan Company. \$2.50.

One will find in this volume none of the minute dissection of the great dramatist's thought, none of the infallible declarations as to his purpose and his meaning, none of the sedulous hunting for mare's nests, that from sad experience one almost instinctively expects in a new book on Shakespeare. It is made up of fugitive papers, for the most part reprints from literary and philological publications, treating of various questions naturally arising from a reading of the plays, with no attempt at a detailed or connected literary criticism. The nearest approach to such a study is found in the series of short discussions on "Julius Caesar" and "King Lear." Even these, however, are little more than a number of separate comments on topics suggested by these plays but seldom touched on by the Shakespearean critic. In the chapter which is featured in the title, the author studies Falstaff from a new angle, not as Shakespeare's greatest comic character, created solely for his humorous value, but as an organic and necessary part of the structure of the Henry V. trilogy. The views advanced in this chapter and throughout the volume are marked by sanity and moderation and the manner in which they are set forth is singularly free from dogmatic assertiveness. The discussion of the Shakespeare-Bacon controversy is the only unsatisfactory paper in the book. Given originally as a radio talk, it could hardly treat the subject adequately, but before publication, it might have been revised and expanded.

J. A. T.

The Royal Road to Romance. By RICHARD HALLIBURTON. Indianapolis: Bobbs-Merrill Company. \$5.00.

This well-written, well-edited and well-illustrated volume is the fascinating travel record of a Princeton "grad" to whom the romance of the road offered more attractions than the dull routine of commercial or professional life. In real vagabond fashion he sees the world, and high adventure and delightful romance plentifully season his journey with that variety which is the spice of life. And one cannot help but feel that his education has fitted him for a fuller enjoyment of the mountains he scaled and the castles he visited and the quaint cities, especially in the Orient, through which he roved. Gifted with the warm imagination and the strong emotion of a poet, Mr. Halliburton colors his narrative with a picturesqueness that adds novelty even to familiar sites and experiences. And so we follow him with pleasure as he scales the Matterhorn or climbs to the summit of Fujiyama or explores Gibraltar or visits Tibet, the Malay Peninsula, the East Indies, China, Vladivostok. The book is redolent of the freshness of youth: its style as virile and robust as its hero. Mr. Halliburton enlivens his narrative with many an "aside" that is full of human interest. And he is a right happy vagabond for his pages bubble with humor without any affectation or artificiality. Those who wish to travel but cannot will find "The Royal Road to Romance" a very compensating diversion.

W. I. L.

BOOKS AND AUTHORS

The Problem of Youth.—As one reads "The Gang Age" (Macmillan. \$2.00) one wonders whether recreational leaders are in the near future to be elevated to the dignity of father-confessors of our American boys. This study of the preadolescent and his recreational needs, was undertaken as a dissertation for the Ph.D. at the Catholic University by its author, Paul Hanly Furfey. While parts of it are a bit specialized, still those who supervise our boys' play will find many helpful suggestions between its covers. Both principles and treatment are thoroughly modern—so much so it almost savors of naturalism. Never once does the author intimate that it should be suggested to youngsters that certain things are to be done or omitted because God so orders. Evidently that is not the modern way. God is referred to only twice in the book and those references occur just before the end. Have we reached the stage when we should train character without God?

Doubtless there is much misunderstanding of our children. But when Frederick Pierce would instruct parents and teachers on the subject in "Understanding Our Children" (Dutton. \$2.00), Catholic readers will quarrel both with his gross misrepresentation of the dogmas of their Church and with not a few of his principles builded as they are on the modern false philosophy. He surely has no warrant for asserting "There is one large sect today which teaches that if one happens to have any of quite a number of 'sins' and through some accident is overtaken by sudden death without having confessed to a certain human being and received his assurance of forgiveness, there is a prolonged and fearful punishment ahead amounting to little better than perpetual torture." For him teaching of a fixed religious doctrine "is an inhibition of mental growth"; it is "rubbish" to tell a child that certain impure practices are sins.

Eleanor Rowland Wembridge is the Psychologist of the Women's Protective Association of Cleveland, Ohio. In "Other People's Daughters" (Houghton, Mifflin. \$2.50), she gives us seventeen studies of city girls and their surroundings, which social workers especially will find interesting. Each story illustrates a type so that the little volume is really a case-book for social workers. The author notes in an introductory remark to each narrative just what point she means to bring out, though one may not always agree with her psychological analyses or the suggestions she offers for meeting the various problems her studies present.

How the quiet formative influences of an old-time New England home helped one young American lad to adjust himself correctly to religious problems is told simply and earnestly by Rufus M. Jones in "Finding the Trail of Life" (Macmillan. \$1.75). Doubtless many a serious-minded lad will get some inspiration from it and yet what it offers in the end is all so vague

Varia.—James J. Walsh in "Spiritualism a Fake" finds himself in rather bad company linked up as he is with Hereward Carrington in "Spiritualism a Fact" (Stratford. \$2.50). For Dr. Carrington would discard the traditional arguments for immortality and repeatedly attacks the accepted dogmas of religion, both natural and revealed.

The United States Patriotic Society, New York, is distributing "What America Means to Me" by Jacob Cash, and "Whither America?". The latter is aimed directly at Bolshevism; the former is the autobiographic account of the making of an American out of a Russian Jew and is meant to stimulate the interest of the foreign born in their adopted land.

Advanced mathematicians will find in "The Origin, Nature and Influence of Relativity" (Macmillan), by George David Birkhoff, some stimulating passages. The last chapter contains the Harvard professor's estimate of the philosophical influence of relativity and in the opening chapters there are an historical study in contracts between Euclid, Newton, Faraday and Einstein, and a discussion of the nature of time and space, and of the old and new theories of gravitation.

One of the heroic figures in the early history of the Church in Kentucky was John Baptist David, Coadjutor to Bishop Flaget

and for a time Bishop of Bardstown. Today the pioneer Bishop is best remembered as the Founder of the Sisters of Charity in Kentucky. His "Life" (\$2.50), published by Sister Columba Fox, of that Community, and reviewed in these columns some weeks ago, can be obtained from the Secretary General, Sisters of Charity, Nazareth, Kentucky.

For the Soul.—Two sets of meditations and conferences make up "Retreat Matter for Priests" (Herder. \$2.50), which Rev. C. F. Keyser has adapted into the vernacular from the German of the Rev. Paul Stiegele. The meditations are proposed with a surprising freshness and vigor and contain much that will be spiritually profitable for meditation or reading even outside of the retreat season. A barbarism occasionally mars the translation but will hardly prove an obstacle to getting much edification and inspiration from the book.

As a companion volume to "Christmas Chimes," Rt. Rev. Mgr. James C. Byrne has published "Easter Chimes" (St. Paul: Lohmann. \$1.00), meditations and sermons for Holy Week and Easter. Bishop MacDonald has not hesitated to compare Mgr. Byrne's discourses with those of the late Bishop Hedley and he says of them: "The thought is original and suggestive; the style is very attractive."

With the Playwrights.—Plenty of Irish color will be found in "The Abbott of Mungret" (Dublin: Irish Messenger. 1s.), a drama in four acts written by Rev. E. Cahill, S. J., for the students of the Mungret Apostolical College. The scene is laid in County Limerick in the beginning of the seventh century.—"In the Time of 'The Tans'" (Dublin: Talbot Press. 1s.), by Maeve Cavanaugh, is built on an episode in Ireland's recent struggle for independence. It may serve for an evening's entertainment though much of the dialogue is weak and the character-types are not Ireland's best.

Milton McGovern in "The Lion's Cub" (St. Bonaventure, New York: St. Bonaventure's College) offers opportunity for some good action and some humorous and melodramatic situations. This four-act drama has to do with the breaking up of a gang of thieves. But why cannot Catholic playwrights at least get along without using profanity?—Just what may happen when a Catholic vocation is deliberately frustrated affords the plot of "Cecelia's Fall" (Rushville, Nebraska. St. Mary's High School. 35c.). It is a playlet in five acts written by a first year high school lad, Leonard Banks, and has in view to help foster vocations. But it suffers from being over-drawn and in one place from bad taste. It is also apt to mislead.

Parish organizations may find use for "The Boy Who Discovered Easter" (New York: Samuel French. 35c.) by Elizabeth McFadden. The characters are few and its three scenes are easy to stage.—From the same firm comes a reprint of Udall's famous comedy, "Ralph Roister Doister" (50c.): also, "The Belle of Philadelphia Town" (30c.) by Marion Short and Pauline Phelps. This charming colonial comedy is full of romance and offers opportunity for a good leading lady to star.—"Manikin and Minikin" (50c.) is a Bisque play in one act by Alfred Kreymborg, and "Lima Beans" (50c.) a Scherzo play in one act by the same author.—"Ladies and Hussars" (50c.) is a rollicking three-act farce of military life, intrigue and love-making written by Poland's great comic dramatist, Alexander Fredo, and translated by Florence and George Noyes. It offers a late eighteenth century plot full of amusing characterization.—"The Goose Hangs High" (75c.), by Lewis Beach, good-humoredly portrays the efforts of a modern family to adjust itself to some difficult circumstances.—"Aren't We All?" (75c.) by Frederick Lonsdale, is a rather sophisticated play on modern social manners, and "Mrs. Partridge Presents" (75c.) by Mary Kennedy and Ruth Hawthorne, is an up-to-date American comedy based on the struggle of a woman to give her children opportunities in life she had missed but against which they revolt. All these texts may be had from Samuel French, New York.

The Black Flemings—Pig Iron—The Oldest God—Gifts of Sheba—Aricie Brun—Rex

"The Black Flemings" (Doubleday. \$2.00), by Kathleen Norris is the story of a New England family. Like all her previous work this book shows Mrs. Norris at her best in character portrayal. Her men and women, young and old, are real. They make the story. And the story they make in this book is a strange one. Yet it is not at all the best that this talented author has written.

Were it not for much realistic sordidness in "Pig Iron" (Dutton. \$2.00), Charles G. Norris could be congratulated on having written a powerful indictment against unchecked ambition for money and consequent power and influence. The story portrays the life-history of one who fails to read aright the meaning of life. After forty years of feverish labor he succeeds in his quest only to realize that its objective is something more than wealth. It is unfortunate that Mr. Norris mars his narrative by so much unnecessary sensual realism.

Undoubtedly there is a good deal of paganism in the world. In "The Oldest God" (Little, Brown. \$2.50), we have a startling picture of the depths to which the slogan "Back to Nature" can lead. In the spirit of the times half the group that makes up a holiday house-party aligns itself with Nature against the religion of Christ. What happens and why, and how the spell is broken makes up Stephen McKenna's half-fantastic, half-satirical story, with its mingling of the natural and preternatural, of high idealism and bacchanalian orgy. It is fiction with a very pointed moral.

Although "Gifts of Sheba" (Putnam's. \$2.00), by the late W. L. George, circles round the life of a much married young woman whose temperament suggests the title, the outstanding character is the guardian of the man who first became the mate of Sheba. Angus Hallam, as befits a guardian, is middle-aged but also very amiable and very considerate of others through his policy of non-interference, which however is founded on rank materialism. To exemplify his philosophy of life and its forces, he has at his apartments a nursery for the breeding of white mice and also a handsome cat to solve the problem of over-population in this miniature world. Hallam constantly endeavors to be clever and cynical; he succeeds in being viciously shallow and wearisome. That there are such as he is quite probable but that they should be exalted into a type occupying so many pages looks like a sheer waste of good ink and paper.

The attractiveness of a novel is not unrarely measured by the mental attitude of the reader. With this in mind it may be said that "Aricie Brun" (Viking Press. \$2.00), by Emile Henriot, is partly attractive and partly unattractive. Considered as a work of deft artisanship or as a social and economic study it is all that could be desired and the same may be said of Henry Longan Stuart's translation of the French original into the vernacular. The theme, however is depressing. It has to do with a continental "Main Street" and describes the course of a human life through passivity to failure.

A noticeably weak ending spoils a decidedly fine story when E. F. Benson in "Rex" (Doran. \$2.00), reconciles the title-character with the diabolical vamp who had calculatingly robbed him of the first blaze of his youthful love. There is a naturalness about Mr. Benson's characters that admirably sets forth their striking contrasts,—Rex and his fault-finding father, Rex and his over-fond mother, Rex and his devoted pal. Throughout, the story is one of unrequited love, Rex being ordinarily at fault. Only when he begins to love and that love is unreciprocated does he awaken to his selfishness. There are several charming descriptions in the volume; also a good bit of unnecessary detail work.

Communications

The editors are not responsible for opinions expressed in this department.

Taking a Critic to Task

To the Editor of AMERICA:

I simply cannot refrain from answering John V. Kavanagh's letter, entitled "Literary Criticism," which appears in the issue of AMERICA for March 13.

For a man who accuses Miss Jordan of prejudice and unenlightenment, this is truly a remarkable contribution! Might one suggest that Mr. Kavanaugh look closer to home for the dullness, the stupidity and the lack of interest of which he complains?

I have no doubt the J. V. K.'s of the fourteenth century found Dante "dull," and their descendants of a later date were made miserable by Shakespeare.

If Mr. Kavanaugh were to die of the pain which he attributes to Hilaire Belloc, he might account himself lucky to have been put out of his misery by so eminent a cause. For it is misery, indeed, to fail to appreciate and enjoy the rare and superlative excellence of Hilaire Belloc.

Pelham, N. Y.

MARGARET LEARY.

To the Editor of AMERICA:

I pass no criticism on the letter, signed John V. Kavanagh, in your issue of March 13. Both its substance and its tone put the writer of it where no self-respecting criticism can possibly reach him. But I question the judgment of the Editor in allowing such a letter to appear in the columns of AMERICA.

Elizabeth, N. J.

L. McL.

A Glorious Mission Spirit

To the Editor of AMERICA:

As Director of the New York Archdiocesan Office of the Society for the Propagation of the Faith, I beg leave to send to you notice of the report made to His Eminence, Patrick Cardinal Hayes, from this office for the year 1925. We thought perhaps it might be of interest to your Department of Communications in AMERICA.

The Jubilee Year Report of the Society for the Propagation of the Faith of the Archdiocese of New York shows very gratifying results for the support of our Catholic Missions at home as well as abroad. The gross receipts for the year reached the splendid total of nearly one-half million dollars, the exact amount being \$499,221.03. The amount sent from our office to the Central Office of the Society for the Propagation of the Faith in Rome was the largest that has ever been sent from any Diocesan Office since the establishment of the Society for the United States.

The net contribution from the Archdiocese of New York to the Catholic Foreign Missions and the Society for the Propagation of the Faith amounted to \$469,458.15. Of this amount \$180,851.07 was sent to the Central Office of the Society for the Propagation of the Faith in Rome. The remaining amount of \$288,607.08 was sent direct through our office to the missionaries in the field.

This Report shows the splendid missionary spirit which prevails in the hearts of the Catholic people of New York, who are ever ready to give their generous support to any worthy cause.

New York.

THOMAS J. McDONNELL.

A Kilmer Memorial

To the Editor of AMERICA:

In a letter from France to a close friend, the Rev. James J. Daly, S.J., then at Campion College, Prairie du Chien, Wisconsin, Sergeant Joyce Kilmer wrote:

We'll have a great reunion one of these days. I wish you'd be in it. But one of these nights I'll jump off a train at Prairie du Chien, break a pane of glass in a basement window and go to sleep in the Bishop's room. The Brother will be aghast next morning at discovering a ragged, mustachioed, shaven-headed soldier in such a place. I'll try to explain to him that I'm an adopted alumnus of Campion. I'll probably use French in my excitement—and he will promptly shoot me. Then I'll spend two months in the Campion Infirmary, which is, I am told, a very nice place.

Several times during lecture tours in the Middle West Kilmer visited Campion and, relishing its religious atmosphere, quite new to him, generally protracted his stay. A short time before he left for the war, relates his father, Frederick B. Kilmer, Ph. M., who lives in New Brunswick, New Jersey, where Joyce Kilmer was born, the latter expressed the hope he might upon his return make Campion his home, teaching and devoting the rest of his time to writing and literary study.

In another letter from France Kilmer promised, when he went back to Campion, to teach Father Daly "The Boston Burglar" and "Down in the Heart of the Gas-House District," ditties the soldiers sang. Four years before he had mentioned Prairie du Chien as "a place of which the name suggests Indians and tomahawks and Deadwood stage-coaches." But the poet-soldier-convert did not return from France to the Jesuit institution in "wild and woolly" Wisconsin to drill Father Daly in camp classics, become an instructor and continue his writing.

Less than four months after he wrote so jocosely of his intended return to Campion—and a modest and stealthy arrival it was he anticipated, for one held in such high esteem there—he was killed in action and buried at the edge of the Wood of the Burned Bridge, near the village of Seringes. He rests in the earth he fittingly eulogized in "Rouge Bouquet," one of the few poems he wrote in France:

There is on earth no worthier grave
To hold the bodies of the brave
Than this place of pain and pride
Where they nobly fought and nobly died.

Joyce Kilmer lives in memory at Campion College. And to hold and honor his memory it is planned to erect there the Joyce Kilmer Memorial Library. Campion is considered the logical place for it because of the late poet's association with it and fondness for it. Shortly after Kilmer's death the Rev. Father Pernin, S.J., one of the many good friends the poet had made among the faculty, diverted a sum of money which was at his disposal to a memorial. It was to be the nucleus of a fund. At the present time this fund amounts to \$47,000.

When the Rev. A. H. Rohde, S.J., went to Campion as president four years ago he decided the memorial should not be merely a local one but rather a national monument, since he in whose honor it was to be erected was a national figure by reason of his patriotism and literary achievement. The memorial is to be a building containing, besides library and auditorium, a special room devoted to Kilmer correspondence, manuscripts, pictures, etc. The cost of its erection will not be less than \$250,000.

Father Rohde felt the only way to accomplish the building of such a memorial would be to have some national organization interested in it. So, through the Wisconsin State Council of the Knights of Columbus, he succeeded in bringing the project to the attention of the national convention in Duluth, Minnesota, last summer. It was finally placed in the hands of the Supreme Board of Directors, which at its meeting in the Fall went on record to the effect that the Knights of Columbus as a national body approved the project and that it would urge the various councils throughout the country to respond to any appeal made to them for this purpose.

At his death Kilmer was under thirty-two years of age. There is a prophetic tinge to these lines in his poem, "The Clouded Sun":

Far happier he, who, young and full of pride
And radiant with the glory of the sun,
Leaves earth before his singing time is done.

This thought expressed his own case. As Montaigne's essays were Montaigne (he said so himself) so Joyce Kilmer's verse is Joyce Kilmer. We may feel sure that his spirit was happy when he was struck down in battle July 30, 1918. This brightness he evidenced outwardly in his letters, which contained such sprightly declarations as: "This is the pleasantest war I ever attended," "Wonderful life! But I don't know what I'll be able to do in civilian life—unless I become a fireman," and: "I hope you and the children are not yet in the poorhouse, or at any rate that you have struck a comfortable poorhouse."

Spiritually he was secure for he received the Holy Eucharist daily when a priest was at hand. In his "Apology," written for Eleanor Rogers Cox, Kilmer had asserted:

There is jubilation in Heaven
Where the great dead poets are.

And he was sent to take his place among them.

East Orange, N. J.

EDWIN J. BARRETT.

The Catholic Daily

To the Editor of AMERICA:

Suggestions made by your readers as to the means of establishing Catholic dailies, and the forms under which they might be published, seem so sound that the wonder is why no effective movement for Catholic dailies is on foot.

"A great secular paper, conscious of and not unfriendly to Catholic interests," is not entirely within the realm of things attainable. The inoffensiveness to Catholics of a paper not having diocesan or other official Catholic sanction cannot be guaranteed. On the other hand, a paper having such sanction ought not dissemble the fact; but it might advertise its general news character in its main title, and its Catholic "imprimatur" in its sub-title.

No more promising course is open to the sponsors of Catholic dailies than the essential methods employed in bringing the *Daily American Tribune* into being—a concerted "drive" and a small-scale commencement. The "drive" could be conducted as the hierarchy and other Catholic agencies might determine. In order to establish saleable Catholic dailies in the metropolitan districts, it would doubtless have to be more intensive than even the campaign for the *Daily American Tribune* was. In this connection, though, it might be remembered that the campaign for the *Tribune* was brought to fruition after a very few years—about two years if memory serves me.

The *Tribune* commenced by publishing bi-weekly, then tri-weekly, and at length daily. For a small-scale start, a tabloid might be satisfactory in some districts, or even all districts. Perhaps, as one of your correspondents thinks, a tabloid Catholic daily might even give permanent satisfaction.

Brooklyn.

J. J. G.

Campaigning Against Intolerance Everywhere

To the Editor of AMERICA:

"Campaigning against Intolerance in Texas," an article that appeared in the issue of AMERICA for December 26, describing Father Ledwig's work in that State for tolerance and a better understanding between Catholic and non-Catholic, must have filled everyone who read it with a great feeling of admiration for the zealous priest himself, and for the Bishop by whose authority his apostolate is made possible.

The present writer has had the feeling for a very long time that if some such method were used systematically by the Church in America, Catholic truth would make, in ten years, strides undreamed of. Father Ledwig's method would not, of course, be practical everywhere, but it seems to me that the following scheme would be workable in almost every place (except some of the missionary dioceses) and would accomplish an enormous amount of good.

In each diocese throughout the country one priest could be appointed (or two alternately) to lecture to non-Catholics. These lectures could be given at regular intervals in a centrally located hall, and advertised previously in the daily papers. The same priest, as part of his work, might refute in the daily papers misstatements about the Church that otherwise would be contradicted only in our Catholic papers, where they rarely come under the notice of the misinformed Protestant.

H. J. Scheibl in his article on Father Ledwig says that "Texas in common with the whole South is blessed with a Protestant citizenship which is inherently fair-minded, which while prejudiced against the Church, is not hostile from maliciousness but through misinformation." This is probably true of Protestants everywhere, and what better way to give them the real truth about

the Church and its teachings than by following the command of Our Lord when he said: "Go, preach the gospel to *every* creature"; not only to those within the Fold who come to the churches; not only to the heathen in far-off lands, but also to those in our very midst who are not of the Fold and who might eagerly accept the opportunity of hearing a priest explain to them the truths of our Faith, if they could do so without making themselves part of a Catholic congregation.

The great objection to the plan proposed would be that priests are so few in comparison with the already existing needs, but what need is greater than that of the soul anxious to receive the truth, or what duty more important than that of giving him an opportunity, a plain opportunity, to hear it? The training of just the right priests for this work would be another difficulty, as would also the ever-present financial problem, yet I cannot but feel that the blessing of God would fall abundantly upon those dioceses which even at a sacrifice would adopt some such systematic method for the propagation of the Faith at home.

Many in objecting would say that there are numerous books for such people, but a book of such a nature does not attract the attention that a lecture does, and in numerous cases books have not the appeal that a forceful lecturer has, particularly when the truth-seeker is not a student. Just to see and listen to a Catholic priest, to question him perhaps, as is often the custom at such lectures, does an enormous amount of good, which a book of necessity cannot do. A course of such lectures would have something of advantage over the mission for non-Catholics, because instead of being a week of concentrated doctrine, it would be a leisurely presentation of Catholic truth, which could be taken advantage of at regular periods throughout the year; this, along with the contact the non-Catholic would have with the same priest, would make conditions more favorable for him and give the lecturer greater opportunity to help him over the difficulties which could not perhaps be disposed of in a week.

"Thy Kingdom Come" we pray daily, and in these times when so much is being done in our very midst to tear down that Kingdom, it seems to me that we must all spend ourselves with renewed zeal to bring about that better understanding and unity for which so many ardent souls are working, and which alone will make Christ's Kingdom a reality in this world.

Baltimore.

M. BEATRICE DEE.

New England's Catholic Pioneer Publisher

To the Editor of AMERICA:

Fifty years ago, Patrick Donahoe, veteran publisher of the Boston *Pilot* and of Catholic books, failed to meet his obligations in Boston as a result of being burnt out in the great fire of 1872. From 1872 to 1876, this indefatigable propagator of Catholic literature struggled against obstacles to meet his debts. His Irish Catholic integrity was at stake. On February 1, 1876, it was reported that he owed \$308,000, while his assets were only \$216,000.

A contemporary stated that "Mr. Donahoe met with heavy losses by the great fire (1872) and his present misfortune elicits many expressions of regret among his brothers of the (printing) craft." The *Pilot* of Monday, January 31, 1876, stated editorially:

We may say—for this article is not written at Mr. Donahoe's instigation—that another man might have saved something for himself, would have entered estates in his wife's name, and secured an independence for himself and his family. Not so with Patrick Donahoe. Millions have passed through his hands. He has taken for himself nothing. He believes that all he has belongs to his creditors. He purposes to continue his business and, with God's help, in his effort to discharge his obligations, that he may go to his grave without the blame or censure of those who have relied upon his integrity, with the blessing in the future as in the past of the widow and orphan, and with the commendation of all who have had business interests with him!

And Patrick Donahoe, up to the time of his death in 1900, tried to fulfill this prediction.

Through the assistance of Archbishop John J. Williams of Boston (always helpful friend) and John Boyle O'Reilly's splendid cooperation in the *Pilot*, Mr. Donahoe saw every

depositor (in his bank) paid in full, and, what was better, his business was reestablished. Mr. Donahoe and the *Pilot* had weathered every storm. For eleven years more, Mr. Donahoe remained at the head of the *Pilot*. At midnight, on March 17, 1900, he had reached his ninetieth birthday. Before the dawn of the next day, he had gone before the throne of his Creator. (*Journal of the American Irish Historical Society*, XXIII, p. 132.)

Before I close this little tribute to New England's Catholic pioneer publisher I want to add a foreword which Patrick Donahoe printed opposite the title page of the first number of his magazine issued in January, 1879. Referring to this publication he said:

It is designed to afford reading for both young and old, to counteract, in some measure, the evil influences of the vile trash that is corrupting the souls and the bodies of the rising generation; in fine, an interesting monthly visitor to the family fireside.

Of the various nationalities throughout the country, none are more exposed to the evil influences of the day than the descendants of the Irish race. For their elevation I will particularly cater . . . although in my sixty-fifth year, forty of which I have devoted to my Church and race, I re-enter the world of journalism with renewed vigor and enlarged experience.

Here are words which should be a stimulus to embryonic Patrick Donahoes in this era of rotten magazines and literature. From his grave, the spirit of Donahoe speaks again in warning and hope!

Lowell, Mass.

GEORGE F. O'DWYER.

Catholic Literature for the Filipinos

To the Editor of AMERICA:

The following letter has been received from good Father Monahan, S.J., who has secured such valuable help through your columns. He wrote from Manila:

You will please notice my change of address from Zamboanga to Cagayan, Misamis, Mindanao, P. I. I shall be very glad to have your cooperation continued in this new section of Mindanao. May I suggest that instead of books and magazines, it would be more helpful to me for a few months to receive religious articles such as rosaries, medals and holy pictures. Later on I shall be in a position to make use of magazines, books, etc. as I have done in Zamboanga.

It might be interesting to note that a young seminarian read one of the former letters of Father Monahan in your columns and engaged at once wholeheartedly in the work, inducing friends to send numerous packages of catechisms, books and religious articles. In addition, he has interested the Loretto Council, No. 585, K. of C., Brooklyn, who broadcasted a call for books in their publication the *Navigator*. Thus the good work is furthered by zealous souls.

New York.

F. P. LeBUFFE, S.J.

The Eastern Salesman Out West

To the Editor of AMERICA:

Occasionally out here in Iowa a Catholic salesman will drop in to the sacristy where the parish priest is saying in cold weather his morning Mass. In some of these small town parishes the number of daily Mass-goers is not large, and a stranger is noticed. Not unfrequently when he comes around, he is stormy towards the pastor because there is no card placed in the town hotel telling of the hours of Mass in the Catholic Church. Now, friend salesman from the East, it would be better to ask the hotel-keeper what he did with the card the Catholic priests gave him to hang or tack up in the hotel office. For it does sometime happen, even away out West, that we have such signs in the hotels. But not all hotel-keepers are kindly in this land about keeping them up there. So direct your energy towards the right goal. Again, friend salesman, it would not hurt to go to the telephone and call the parish residence and ask at what hour the week-day Mass is said. Such calls might annoy in the big cities but not so in the West. These telephones are to be used. In the West do as the Westerns do. We are edified to see Eastern Catholic laymen display devotion and want them to come.

West Union, Iowa.

H. F. RONEY.